

The Pastor

JANUARY ♦ NINETEEN AND FIFTY THREE



The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

NEWMAN S. CRYER, Jr. • Editor

LILLIAN O. WILSON,
Circulation Manager

CIRCUIT STAFF

PAUL ALBERY.....St. Joseph, Mich.
JACK ANDERSON.....Savannah, Ga.
CLARENCE F. AVEY.....Atkol, Mass.
WARREN S. BAINBRIDGE.....Boulder, Colo.
CARL M. DAVIDSON.....Pueblo, Colo.
M. E. DORR.....Des Moines, Iowa
K. MORGAN EDWARDS.....Pasadena, Calif.
J. CLAUDE EVANS.....Clemson, S. C.
RAYMOND L. FRANKS.....Batesville, Ark.
JOHN O. GROSS.....Nashville, Tenn.
ERLE HOWELL.....Seattle, Wash.
WARREN JOHNSTON.....Baton Rouge, La.
JAMES W. LANTRIP.....Mount Pleasant, Tenn.
ROBERT CASPAR LINTNER.....Lyndhurst, N. J.
LAIRD V. LOVELAND.....Denver, Colo.
J. F. McLEOD, JR.....Centerville, Ala.
CHARLES A. NOWLEN.....Casper, Wyo.
G. M. PHELPS.....Greensboro, N. C.
A. P. SHIRKEY.....Washington, D. C.
J. RICHARD SPANN.....Nashville, Tenn.
DALE E. STRONG.....Perry, Iowa
W. GEORGE THORNTON.....Johnsonburg, Pa.
A. S. TURNIPSEED.....Montgomery, Ala.
GEORGE A. WARMER, JR.....Oakland, Calif.
HAROLD B. WILLIAMS.....Akron, Ohio
ROBERT M. WILLIAMS.....Washington, D. C.
CARROLL A. WISE.....Evanston, Ill.
HAROLD I. WOOLARD.....Portales, N. M.

LOVICK PIERCE &
J. EDGAR WASHABAUGH
Publishing Agents

1 1 1

THE COVER: The scene is from a sound filmstrip, "More Than Words," a curriculum production of The Methodist Church. See the editorial, page 1, "What Is in Store for Her Generation?" Photo courtesy, The Graded Press, Nashville, Tenn.

JANUARY, 1953 • VOLUME 16 • NUMBER 5

Editorial

What Is in Store for Her Generation? 1

Features

A Christian Approach to Peace—Lloyd F. Worley 2
The Need of the Hour in Evangelism—Wofford Colquit Timmons 4
A New Way for Christian Action—Dillon Wesley Throckmorton 6

Theology

Grass Roots Apologetics—Robert C. McMillan 8

From the Practical Parish

Four Communities Took Stock—Marvin T. Judy 10
A Downtown Church Serves Its Community—Howard
Elwood Mumma 12
Examine Your Insurance—Julian C. Callaway, Jr. 13

Preaching

The Whole Gospel—Henry E. Kolbe 14

Pastoral Care

Can the Bereaved Be Comforted?—Erle Howell 16
The Pastor's Time Problem—Sim Southard 18
The Counselor's Workshop—Earl H. Furgeson, Carroll A. Wise 20

Liturgy

Eastern Orthodox Worship—Gillett Bechtel 22
Lenten Preaching 25
Liturgical Question Box—R. P. Marshall 27

Your Right to Say It

Letters to the Editor 28

Preview of Methodism

The Program of Methodism for January, February, March 30

Adventures in Books & Ideas

The Fountain 32
Pastors' Reading Guide—Frederick C. Grant, Henry J. Cadbury,
Emile Cailliet, Albert C. Knudson 34
Browsing Through Recent Fiction—Gerald Kennedy 36
Reviews—Clarence F. Avey, J. Minton Batten, Charles R. Bell, Jr.,
Paul Galloway, Woodrow Geier, J. Philip Hyatt, Edwin Lewis, Al-
bert J. Penner, J. J. Stowe, Jr., J. Carter Swaim, Milton M. Thorne,
William C. Walzer, James E. Ward, Wesley M. Westerberg, Mims
Thornburgh Workman 38
Books Briefly Noted 45
Poet to the Common Folk—Walter J. Whitney 46

Monday Morning

Early Adventures in the Urban Ministry—William McGill 48

THE PASTOR published monthly, except August, at 815 Demonbreun Street, Nashville, Tenn., by The Methodist Publishing House. Address all communications to 810 Broadway, Nashville 2, Tenn. Subscription price, \$1.25 per year; single copies, 20c each. Entered as second-class Mail Matter at Nashville, Tenn., under Act of March 3, 1879, and accepted for mailing at special rate of postage provided for in section 1103, P. L. R. Act of October 3, 1917.
Copyright, 1952, by Pierce & Washabaugh

A look into the face of our "cover girl"—and into the face of the world as the news reporters present it to us—raises such a question: "What is in store for her generation?" It is with the thought that this is a timely question that we present this statement of the genuine concern of some European Christians. It is from a challenging message of the Synod of the Evangelical Church in Germany, meeting in the Eastern Zone last October, issued to the churches of both East and West Germany. It is in a sense a prayer.—Ed.

"OUR world is still rent apart by the split between the two great groups of powers which face each other in fear and hatred. But in our own country the antagonism has reached such a pitch that German forces are being raised in the East and the West which can be used against one another.

"Many causes lie beneath this fatal growth of the danger. One of them is within ourselves, and we know that we are called to change it. We have not set that example of unity which would have made us worthy of faith in the eyes of the people. We have not striven sufficiently to hold together in the fellowship of prayer and brotherly counsel the Christians who are in responsible positions in political life. . . .

"Today, in all our own impotence and bewilderment, we yet call once more for *acts of peace*. We are, of course, not in a position to prescribe or absolve regarding the decisions to be taken by responsible politicians. But we ask all those whom it may concern to leave no avenue unexplored which might possibly lead to understanding, and to establish no further factors by which the division of our people, with its disastrous consequences for the whole world, may threaten to continue indefinitely. . . .

"And turning to our brethren in the East, we would say this: We know your miseries, your sighing under the oppression of disregard for your rights and obligation to falsehood, your dread of dispossession and arrest. Yet God is far more deeply aware than we, and even than you yourselves, of your wretchedness, of your temptation to harden your hearts and to repay hatred with hatred and despair with despair, of that desolation in which you think you can no longer care for good and evil, truth and falsehood, but only how you are to get through. Though we do not venture to say anything to you, yet we cry to you through the Word of God: Have faith in the great things which God has in store for you! . . .

"You are enabled to experience afresh what a blessing it is to belong to the people of the Lord, and how the house of God is the place where man can be man with his brother. And you younger ones, faced with such especially difficult trials, you are able to stand together in the Junge Gemeinde, the youth branch of the Church, and bow the knee before the King of Kings when so many are prostrating themselves to idols.

"You parents, whose children are having a philosophy

forced upon them at school which has no desire to know God, you are able to intercede to God for those children, and help them find the way to Him in Whose name they were baptized. All of you who have to stand each in his own occupation, workmen and laborers, teachers and doctors, mayors and policemen, all of you can dare to do something human for the human beings with whom you have to do. You can all believe that the grace of God will and shall gain the victory, that we may praise Him together with you.

"And turning to our brethren in the West, we would say this: We know the miseries you are struggling to allay, the refugee-camps and the desperate shortage of accommodation, we know your temptation to forget everything beyond reconstruction, and to sink into satiety and security. God is more deeply aware than we, and even than you yourselves, that you are in danger of denying the cross of Christ in the name of Christian philosophy and civilization, and for falling prey to the propagation of hatred and the merciless slandering of opponents in your striving of freedom. Yield not to the temptation to hold that the end justifies the means. Yet you may be grateful for everything that God has given you in the way of freedom of belief, legal security and manifold increase in well-being. You can express your gratitude in brotherly kindness, in self-sacrificing solidarity with the refugees who are seeking new homes with you, and in standing up for your brothers in the East, whom we beseech you in the name of God not to abandon and leave to their own devices.

"All of us, whether we have our place of service and abiding in the East or the West, can join with all Christians in the whole world in the certain knowledge that in the Lord all they that belong to Him belong to one another. We can endure, in the place where God has set us, in responsibility for our fellow-men, and in the certainty that we shall abide and live in Christ even though we die. We can stand up for one another even where the other is in constraint of conscience: we respect every conscientious decision arrived at before God with an eye to the obedience demanded by authority. We are in no position either to give counsel in matters of conscience which shall be equally binding upon everyone. But to the many among you who find themselves in a position where they cannot, without doing violence to their conscience, take up arms, we say once again that we are ready to stand up on their behalf, not only in intercession to God but before the political authorities, if they reject all military service on grounds of conscience.

"God, with Whom it lies to give us peace and to protect us from the judgment of a fresh war, is Lord of our future. He is the Lord and Judge of the world's history, and is guiding it towards the day when He shall appear in His majesty. Whosoever hopes upon Him shall not be confounded. But if ye believe not, neither do ye remain."
—*Courtesy the Ecumenical Press Service (American Edition), Number 39, October 22, 1952.*

A Christian Approach to Peace

By LOYD F. WORLEY

The Church must look beyond the pacifist and non-pacifist arguments for ways to make its contribution to world peace. One approach is suggested here by Loyd F. Worley, who serves First Methodist Church, Hartford, Conn.

ANY BOOK by John Hersey, author of *A Bell for Adano* (Modern Library, \$1.25), *Hiroshima* (Alfred A. Knopf, \$1.75), and *The Wall* (Alfred A. Knopf, \$4), is likely to attract attention. A recent issue of *Harper's Magazine* (Sept., 1952) contains an article by John Hersey based upon the opening chapter of a book scheduled for early publication concerning the Fifteen Year record of his class of 1936 at Yale. Incidentally, it should comfort conservative Yale men who have been troubled by reports concerning *God and Man at Yale* (Henry Regnery Co., \$3.50).

Probably there were more leftist tendencies when the Class of 1936 felt the effects of the depression than there are now. There were more facts but there was less fanciful hysteria. About half of the 830 men in the class express themselves very frankly about personal and social issues of our day. They constitute a significant opinion-making group of men regarded as successful by our generation. Any pastor will be well advised to consider the judgment of this group in dealing with the Christian approach to war and peace.

Four-fifths of the Yale men who graduated in 1936 think the United Nations will survive, yet a larger majority think its present form too weak to keep the peace. One-third of these successful college graduates think war is inevitable and the median conjecture as to the beginning of all-out World War III is 1955. If the judgment recorded in the previous sentence is typical of the intelligent successful college man of our day, every pastor has a real job with every person with whom he has any influence. There is no time to be lost in the effort to change conditions which cause men to accept war as inevitable.

It would be well to ask concerning some of the existing conditions of un-

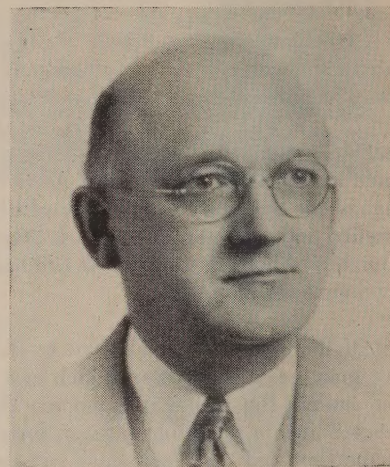
rest which come to a boiling point in all-out war. It should not, for example, have been necessary for Christians to be reminded as late as World War II that "freedom from want" is basic to world peace.

When that great missionary statesman, Ralph E. Diffendorfer, retired, he recalled at the gathering which acclaimed his lifetime of service the inspiration and challenge which he had received from Bishop James M. Thoburn.

Speaking to a group of students (which included Ralph Diffendorfer) at Ohio Wesleyan University, Bishop Thoburn gave a graphic picture of the physical hunger of humanity and the inadequacy of health service. His concluding words were prophetic, "As long as these conditions exist, there will never be peace." It is not purely coincidence that pastors and people known to be most energetic in the cause of peace are also "missionary minded."

But the church as a whole does not yet see the connection. If it did, the missionary giving for restless underprivileged peoples would increase by leaps and bounds. It is the constant and pressing opportunity of every pastor to make the connection of missions and peace crystal clear to his people. The emphasis ought not to be divisive or controversial. It is direct action within the framework of basic Christianity.

Obviously, with its present strength and understanding the Christian Church cannot assume the total burden of meeting the deficiency of techniques of production and transportation to make freedom from want a reality. The situation is too tense for delay. Consequently, the church should make its influence felt in encouraging all types of governmental aid to the end that distress shall be relieved and all of the world's people



given the opportunity for development of sufficient resources to meet their needs. Such a program will be costly, of course, but not nearly as expensive as war and preparation for war.

For many years the peaceful border of Canada and the United States was cited as an example of the value of disarmament. In some quarters it was regarded as a tribute to two peace-loving countries whose citizens possessed high intellectual and moral character. But many are now beginning to realize that each country possesses abundant opportunities for development with a minimum of restrictions so that hunger is the exception rather than the rule.

Peace is a state of being which does not necessarily have to do much with boundaries. They interest the politicians more than they do the people. The common people will not be so particular about boundaries if they have the assurance of work, food, and freedom. If there is hunger, unemployment, and regimentation, despair will ensue which will encourage strong dictators to wage other wars on nationalistic or ideological pretexts.

While I have stressed the matter of freedom from want by all of the members of the family of God, I would not wish to fall into the error of oversimplification of the conditions which make for peace. The situation has manifestly gotten out of control at the present time and ideological issues

have been raised. It is too much to expect our weak and sinful human nature to be content with simple solutions without divine aid. But experimentation has taken place in recent history which offers encouragement.

For a detailed analysis of what I have in mind, I recommend the reading of *Strange Lands and Friendly Peoples* (Harper and Bros., \$4.50), by Justice William O. Douglas of the United States Supreme Court. His observations of Israel offer a living demonstration that differing economic systems can live together. It is done in Israel.

We do not need to vanquish or be vanquished so that one system may prevail in peace. Judge Douglas' summary chapter based upon the facts uncovered by his extensive travels in India and the Middle East should supply sober and balanced judgment to those who are sure the only answer is force and more force. It documents the eternal truth, *Not by might, nor by power, but by my Spirit. . .*

A third factor in the development of conditions which make for peace needs to be mentioned. It is world peace through world law in the strengthening of the structure of the United Nations. The action of the 1952 General Conference supporting revision of the United Nations Charter is in harmony with this idea and should reinforce the co-operation of churchmen with such groups as the United World Federalists. Reference to the text of this resolution will call for no further elaboration here.

Of course the recommendation will cause controversy with those who are sensitive on the point of national sovereignty. But just as individual states, in surrendering a measure of sovereignty, gained ultimate advantage in the Constitution of the United States, so many have reason to believe that world peace will be advanced with a national willingness to go along with the process.

All three of these necessary factors require the exercise of Christian virtue, faith, patience, and hope. The church must be effective at the grass roots in developing public sentiment supporting the above mentioned principles. Such active support becomes an alternative to futility and an antidote to suspicion and subversion.

The importance of this contribution to mental and spiritual health and to the cause of peace cannot be over-emphasized. A fair proportion of consistency and variety needs to be mixed in promoting these principles in the Christian approach to war and peace. A semi-annual blistering denunciation of war will not meet our present need. An ivory tower type of pacifism may call for admiration but has not shown itself effective in changing minds or situations. It is possible for the pacifist to take a personal position which satisfies his Christian conscience and for which he is willing to pay the price and yet work with other people on a more realistic level.

Certainly the normal sermon should be at once biblical, evangelistic, and missionary. In such a setting regular reference to the way the theme contributes to the conditions which make for peace ought not to be difficult. It will keep the issue alive in the minds of our people. It will give evidence that the Christian Church does not give up the search for a successful formula for peace. It will assert constantly that war is not inevitable.

In these days when those who worship in our churches are concerned for loved ones in uniform the continued reference will give renewed hope and strength. If the church mails a periodical to its members and constituents it may be liberally sprinkled with facts and "quotes" on the issue of war and peace. The same is true with a Sunday bulletin where inserts may be included frequently if the regular space is crowded. Every church has organizations with program opportunities. Materials readily available and recommended by the Board of World Peace can be placed in the hands of individuals who will study and report. Many excellent films and filmstrips are available.

An illustration of a favorable outcome of personal research came to my attention within the past year. A sub-district MYF really was planned on the theme of "Community Service" and each local fellowship was asked to present a part of the program. One group decided to deal with the contribution of "Point Four" to world peace. Among other materials studied was the book by Frank Laubach,

Wake Up or Blow Up (Fleming H. Revell, \$2). The opportunity and challenge offered there gave one high school boy an incentive toward missionary service. Whether that becomes a reality or not, immediate improvement was registered both in school studies as a preparation for life and in church activities.

Discussion, study, and activity in this area ought not to be confined to the local church. There are groups which enlist interest from the larger community. Pastors and church men and women working as a leaven in such organizations can contribute to the forming of public opinion which will help develop conditions which make for peace. Again, a personal observation and experience will illustrate the point.

About twenty-five years ago in a city on the Long Island Sound shore of Connecticut, I helped to organize a community study group on "The Cause and Cure of War." Our number included a young lawyer fresh from Yale Law School named Brien McMahon. Years later, Senator McMahon told me that our early friendship caused him to give careful consideration to every communication which I sent to him.

While this encouraged better statements, it also strengthened the conviction that efforts on the community level are worth while to the cause of peace, justice, and righteousness. I do not believe any Methodist minister grieved more deeply than I at the news of the untimely death of Senator McMahon. He would not trust the most potent weapon to the military control and he recognized the importance of opportunity for the development of all the world's resources to meet the needs of mankind.

Of course, every local church should have a committee on World Peace or/and Social Action with at least three or four planned meetings a year. A report should be made to the official board and official reports and pronouncements should be interpreted to them. Many of our consecrated laymen perish for lack of knowledge of the facts and reasoning behind positions taken by our church leaders in this field. The Woman's Society for Christian Service in its programs on

(Continued on page 44)

The Need of the Hour in Evangelism

By WOFFORD COLQUITT TIMMONS

Excerpts from lectures at a minister's convocation by the secretary of the National Congregational Christian Commission on Evangelism and the Devotional Life are timely as Methodism's world-wide evangelistic program is launched.¹

THE DAY of "Evangelism" was never more upon us than now, notably in the gospel of communism and even those less strident gospels of our western, secular civilization. It is not my purpose, however, to engage in any dialectic regarding these various "gospels," but to avow at once that ours is the Christian Gospel, the Evangel of God in Christ.

In some quarters it may be necessary to re-define evangelism. Evangelism does have a history, a rather lurid history in spots. But while the history is very much worth re-reading as it reveals as well as records valid spiritual movements, especially the work of the Wesleys and Whitefield, of Edwards and Finney and Moody, and probably many of the lesser lights like Billy Sunday, yet it isn't this history I am concerned about right now except to point out the difference between evangelism and revivalism.

The one, evangelism, is like the shining of a constant sun; while the other, revivalism, is more like the shooting of a meteor across a dark sky. Those meteors are startling; they dramatically illuminate at least for a flash and they may serve some good purpose; but it's the steady shining of a light-giving and life-giving sun that our human life needs. To bring to bear the Gospel we profess and proclaim as *the power of God unto salvation* is evangelism. . . .

To speak of the need of "this hour" is to make it appear that the need is different or more urgent right now; that this hour in history is an hour that has never struck before. In certain ways this is so, although there is danger in over-dramatization. However, it is almost impossible to over-state the world's distemper, so ominous are

all the threats to complete breakdown.

Well, then just what is this need? Can we identify it and come to grips with it in realistic fashion? Can we sharpen it to something specific rather than the vague, innocuous platitudes of a complacent Church and Society? Or am I very naïve to even suggest that such a complexity of sin and stupidity as the present world is, can be understood and dealt with in a relatively simple way? No; I am not saying that any of our problems are simple. In fact, our nebulous generalities are usually our acquiescence in over-simplification while the specific is more difficult to find and handle.

What the world has been doing is precisely what the Church must not do—for the world has been shouting all sorts of views as to the fix we are in. One view is "racialism"; another view is "nationalism"; and still another view is of "cultures" and "civilization." One group insists that the whole trouble is a matter of economics, another a matter of political ideals and alignments; and ramifying through it all there are varying degrees of emphasis upon this interest and that, perchance of education, the arts, or technology, or social scheme and reform, even of religion. "Just look at it this way," says each group, "and you will see the need and how to meet it." . . .

But you see what it amounts to? It is simply the way of the world, when men get in a tight spot, to want to rationalize our dilemma! Rationalization has always been the resort of the undisciplined human spirit—which is as far from the Christian way of dealing with life as anything could be. I am certainly not urging that sort of simplicity for it is an illusion as well

as unchristian. What I *am* urging is the relatively simple way of *directness*, an honest, straightforward confrontation without trying to find a score of scapegoats—the directness with which our Lord and Master himself always faced the human scene.

The Condition and the Cure

In identifying a need, there are *two* considerations: the *condition* itself and the possible *cure*! Which of these concerns us more? Right at this point is where the Church takes a decidedly different turn from the rest of the world. The world is tremendously worked up over its condition; it has become the one absorbing subject with radio, press, fiction writers, even table-talk. It is now definitely a "malady obsession," which always runs on into fear psychoses. To say the least, we are all trouble-conscious—and I would say it is better to be than not to be, provided we go on from anxiety to "acceptance."

The doctrine of "acceptance," which implies not only confession but contrition and submission to cure, is the place where the Church stands utterly at variance with secular society—or perhaps I had better say, the Church is *supposed* to stand. Diagnosis is one thing, but to go on to proscription and application of remedy is quite something else! . . . Christian men, in both pulpit and pew, are well acquainted with what the many diagnosticians, political, social, and military, are thinking and saying—it is impossible to be half alert and not to know and while the many diagnosticians are far from being of one accord, it is hopeful to note the almost unanimous willingness with which they are now looking to religion.

But what I am pointing out now is *the inadequacy of analysis alone*, that we cannot feel we have fulfilled our function if we do no more than add our voice to the secular opinion that mankind is in a bad way. The simple truth is the Church has *always* known

¹ These portions are reprinted from *Current Religious Thought* by permission.—Ed.

that man is in a bad way; and that the malady isn't something that started with Hitler and is now bottled up in an atomic bomb; in all probability the trouble started with Adam and has always been potential in combustible human hearts!

What I have been leading up to is this: the "need" is not to be identified as *condition*, but as *remedy*. To state that a man has tuberculosis is not to state his need; to state the remedy of rest, nutrition, and fresh air is to state his need. In this same sense to diagnose and denounce all the ills of modern society is not to come to grips realistically with the need of this hour; but to believe in, to possess and proclaim the blessed Gospel of Christ as the sufficient remedy is both to understand and answer the need. The world may wrangle earnestly over fact and formula and even panacea and still not really reach the crux of the trouble. Probably the world as such is not equipped to do other. But surely the Church is! The Church has the Gospel; and we, by the grace of God, can be confident in its cure.

Now, one other phase of this need of our time, especially as it comes to expression in the lives of those within the experience of the Church, is not so much in the matter of the *acceptance* of the Gospel as in its use and *application*.

Where to Take Hold?

It is easily understandable that Christian men are aware of all the confusing complexity everywhere; and it is also understandable that Christian men should want to do something about it. But the question nearly always arises: what shall we do? and then the question moves on to another, and another: how shall we go about it? . . . By the mysterious power of the Holy Spirit this Gospel is real; and with eager wistfulness, even expectancy, the hearts of many are reaching for it the world over. It is not a matter these days of putting critics to a stammering hush; it is a matter primarily of faithful witnessing to the saving and sustaining power wherein the sufficiency of God is available through the Gospel to our utmost need. . . .

It seems to me that to come to grips realistically with the need of this hour is to *sharpen and direct the Christian*

focus upon the center of life and not upon the fringes; to go straight-forth-right to the *heart* of men where their emotions and wills lie and where their loyalties are made, seeking for *decision in Christian commitment*. In other words, the saving of persons rather than the solution of problems—a vital evangelism—which the Church of Christ has always reckoned its main job to be. Indeed, we are misreading the need of this hour if we think our main task is to rewrite our theology or re-vamp the structure of the Church or counter-balance the social and individual values or build dykes against the flood waters of isms or even blue-print a new world order.

All these will be affected by an authentic evangelism, to be sure; but our first concern is the presentation of the Christian Gospel to the only place where it can be received—the minds and hearts of *persons*. . . . Two things are necessary to Christian evangelism: one is, of course, the *message* of Jesus; but the other is the *mood* of Jesus. The message without the mood may be a sterile intellectualism while the mood without the message is an undisciplined emotionalism; but put those two together, the message and mood of Jesus, and you have Christian evangelism. In my humble judgment we ministers are spending too much precious time and energy shadow boxing about neo-orthodoxy, recrudescing liberalism, existentialism, and what not. In truth, this distraught world is not asking to debate but to pray; it is not fencing for proof as much as it is feeling after peace and purity and power.

And certainly there are lots of questions about the nature of the Church; but on the whole those doctrinal and ecclesiastical questions about one Church are not the stumbling blocks keeping persons out: the one thing that bothers thoughtful men about the Church is its *lack of power*; not its history or its forms but its *futility*. The men I have known who stayed out of the Church because they questioned its historic authenticity I could count on one hand; but I have known plenty who felt that the Church didn't make any difference one way or the other. When men see and feel that the Church is a living, vibrant, dynamic Christian community, they quit their

questioning. They find other excuses for staying out—mostly their own sinful desires—but not because of any quibbling as to the validity of the Church.

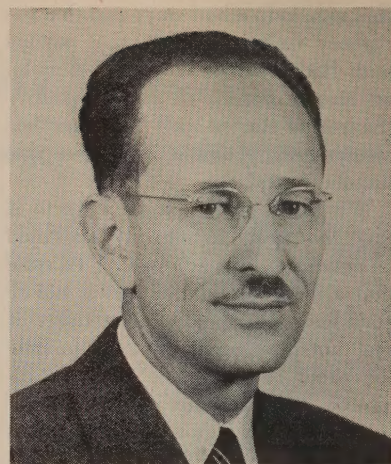
And so on we might run the whole gamut of those points where we think the need of this hour lies; and some of those points do stand out rather sharply: but the real need is not our theological dialectics; in fact, it is not in the realm of the intellect nearly as much as it is in the realms of the emotions and will; the real need is not in the organic structure of the Church or a more systematic ordering of our Christian faith; *but it is in the functional reaction and operation of the Gospel in personal religious experience*.

We spend a great deal of time and energy defining and defending, while everywhere our Christian Evangel calls for faithful, confident declaring. The real need is not there somewhere on the ever-widening circles but at the *center* where issues come from. The effectiveness of the Christian ministry, I confidently believe, awaits the forthright application of its message and influence where it will result in conviction and decision and commitment in terms of loyalty to Jesus as the expression of the grace of God, alone sufficient for the salvation of all. This, as I see it, is the need of this hour—a dynamic, comprehensive evangelism that will confront ourselves, our churches and the world with the requirements and assurance of redemption. The complexity of our time—its crossing and criss-crossing currents; its cruel hates and harassing fears; its thrusts and counter thrusts; its death and devastation; and, withal, its hopes and yearnings, its sacrifices and its prayers—is solvent in this Christian Gospel!

The testimony, as I have heard it, is that we have believed this a little but not completely. We have experimented with it in dilettante fashion. But now comes a time when this Gospel is needed in its fulness, its clearness, and its timelessness, the one motive in the hearts of men that can move them from confusion to faith, from imprisoned selfishness to the freedom of eternal sonship, from the mirage of earthly utopias to the Reality of the Kingdom of God.

A New Way for Christian Action

By **DILLON WESLEY THROCKMORTON**



The Board of Social and Economic Relations, new general agency set up last May by The Methodist Church, is discussed here by the superintendent of the California-Nevada District, Sacramento, Calif. This is one of several articles appearing in *THE PASTOR*, one each month since last September, on action of the 1952 General Conference of special interest to ministers.

THE Methodist Church has had a unique history in the interpretation of the gospel. The spiritual and the material welfare of humanity has been its chief passion.

The fact that the General Conference of 1952 at San Francisco set up a Board of Social and Economic Relations came as no surprise to the church as a whole. It was in 1944 that a study commission was established to report back to the session of 1948. This report was made at Boston. That General Conference was in no mood to establish any new boards or agencies; however, a new committee was set up and given its assignment.

During the past quadrennium the special Committee to Study the Field of Social Action (Par. 2015, 1948 *Discipline*) met many times, taking very seriously its assignment to study the advisability of creating a commission in the field of social and industrial relations. The six ministers and six laymen of this committee were convinced that if a service were to be offered the church it must be the accepted responsibility of a given group. These findings were shared with the Council of Bishops in 1950, as well as with the Church Survey Commission at work in the total study of the church agencies.

The report was presented to the General Conference and referred to the Committee on the State of the Church. (Page 602, Quadrennial Reports, 1952). It was the hope of the

"twelve-man study group" that a new commission would be created and be known as "The Methodist Commission on Social and Human Welfare."

There was an enthusiastic desire on the part of delegates at San Francisco to see this new board become an official agency of the church. No time could be lost over debate about the name. The Survey commission had suggested an "Interboard Commission on Christian Social Relations" to coordinate "the policies and activities of its boards, namely: the Board of Temperance, the Board of World Peace, and the Board of Social and Economic Relations." (Par. 1526, 1952 *Discipline*). Why should not the State of the Church Committee accept this proposal for the name and move ahead with the drafting of the legislation making possible the new board?

This they proceeded to do. It was adopted by the General Conference with an overwhelming vote, thus establishing for the first time in Methodism's history an official agency committed to the interpretation of her faith as it relates to social and economic life.

Membership in the Board representing each of the jurisdictions makes it one of the larger boards of the church. The membership is composed of one bishop from each jurisdiction, one minister and one lay person from each jurisdiction for each 600,000 members or major portion thereof, and one youth (18 to 23 years of age).

This board with 46 members is representative of the total church, and we believe it to be a stalwart group of Christian men and women. There is no doubt but that in the membership there are divergent views as to the interpretation of the gospel, but we believe implicitly in the genuine sincerity of the persons sent to represent them by the jurisdictions.

The function of the board is set forth in Par. 1556 of the new *Discipline*. Let us dare to suggest that this can mean much to the church. To hope that it could be the means to stimulate our education in the local church, particularly in those areas which would be otherwise thought to be too controversial, is to put it moderately. To encourage the exchange of ideas would be to sharpen our Christian conscience and increase our sensitivity in those areas affecting the depressed and the wronged, the unfortunate of society, "the least of these." The new board is giving thoughtful and prayerful consideration to its policy and purpose, which no doubt will be well in accord with the function outlined in the new legislation.

Let us consider briefly its function:

(a) "To implement the actions of the General Conference," states the paragraph, "and the Methodist Social Creed." There can be no doubt that the chief assignment given this new body is to lift up the significant statements of the church which for

many years have been carried in the *Discipline*, Par. 2020. Article 20 recommends that the Social Creed be read once a year in the congregation. There are ministers in the church who have done this for many years in their ministry.

A further recommendation is that in the local church a committee shall be encouraged to study the Social Creed and to seek to apply its principles. This ideal has now become active legislation as a demand upon the function and work of the board. The grass roots of the church, the largest and smallest local congregation, shall now have an aid to encourage them in their task of facing social problems and applying the principles of Jesus as they seek a solution.

(b) They shall "make available to the church membership resource material relating to the field of social and economic relations." The Methodist Church through its magazines and periodicals has done and is doing a vital service to bring good materials to our membership. This material will be focused with a new enthusiasm upon given situations in which a sincere solution is being sought. By and large, the vast majority of the people called Methodist are willing to be shown the way, and if that way be right, and in "the Way of Christ," they will seek to pursue it.

This does not mean that the new Board will need to issue great stores of materials, but rather aid in the directing of much work that is already accomplished. The possibilities of service in this area are endless. We can believe that this new board will be only too glad to "respond to requests of the local church groups for information and guidance." Where quarterly conferences set up committees on Social and Economic Relations there will be a hand of direction to point the way.

(c) A program of "interest and activity" in the area of social and economic problems in the local church can be very exciting and spiritually exhilarating. Where members of the church representing labor and management and various professions and skills, as well as those seeking direction in the area of future vocation, have their consciences sharpened by actually facing up to the tangled rela-

tions of a specific problem, freely expressed in a religious atmosphere, great gains are made for the kingdom of Christ.

Instead of people saying, "I didn't know religion was interested in my work," the whole realm of human relations come in for a careful scrutiny by the sensitive conscience of the church. John Wesley firmly believed that the church must minister to the physical, intellectual, and social needs of the people if the gospel be understood. The people called Methodist have been on the front line spearheading the issues in every social advance for 200 years. They have been a believing, praying people, and have been unafraid of programs of "activity."

(d) It shall be the duty and the function of the new board to provide service projects for the youths of the church. For years many of our young people have been going elsewhere to find the actual opportunity to have a dramatic part in work seeking accomplishments immediately. The various service projects of other communions only sharpen this issue the more for Methodists. We can demonstrate "at home and abroad" by working projects where courageous and sacrificial young people can adventure for Christ. Where the road is hard, and the problems most difficult, there you will find people eager to apply the principles of Jesus.

Ours is the opportunity, in co-operation with other agencies of the church, to demonstrate that we can captivate the most eager, idealistic person within the church for service. These projects need not be a heavy financial burden on the church itself. People who love such work have through the years demonstrated what "self giving" means. Rehabilitation work in every corner of the nation and the earth is the parish for this special area of advance within the official life of our church. We have imagination to think of the strength that can and will be brought to the whole relief program when, in addition to relief goods, there is a place for the dedication of persons, seeking no end but service in the name of Christ.

(e) No member of the church expects the impossible of the new board. Theirs is a small and limited budget with which to begin this great service.

One of the chief functions will be to work with and co-ordinate activities in the whole realm of social action and thinking. This is a big order. We can do nothing less than pray that the church will be constructively critical as adventure is made.

(f) The study committee of the last quadrennium felt that the new board should have much of the strength that continues to come from that source of inspiration to the whole church, the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service. This we are sure of: that the new board will find a willing and ready teammate in the Woman's Division to face social and industrial relations as well as economic problems with courage.

Each jurisdictional conference may establish a jurisdictional Board of Social and Economic Relations, and likewise each annual conference, thus becoming auxiliary in both instances to the general board. Each charge may have, as a part of its quarterly conference, a Committee on Social and Economic Relations, as mentioned above, for the purpose of serving the interest of Christ in the local situation as it relates to the program and the direction of the general board. A helpful hint is given, namely that the local committee may report to the quarterly conference, and thereby bring its work under the scrutiny of the local church, which in itself will serve as a great educational factor.

The location of the headquarters office, the election of the executive secretary, are at this time of writing being considered by the new board; and it is thought that after their December (1952) meeting some announcement will be made. We are certain that under the stalwart leadership of Bishop Lloyd C. Wicke the new board is in a position to direct the life of the church in such an official manner that there can be no doubt that The Methodist Church is in the forefront of every issue that relates to the welfare of humanity.

Every member of the church can work and pray to support this great effort of the church. It is not too much to believe that it may be used of Christ for good.

Grass Roots Apologetics

By ROBERT C. McMILLAN

Only if ordinary pastors and people join scholars and intellectuals can the church make an effective witness to skeptics and critics of religion, is the assertion of this Methodist minister, a chaplain of the United States Navy now serving a Marine battalion. This is the first of two articles.



"THE CHURCH has failed," cry the skeptics of organized religion. They are quick to point out the increasing ruthlessness of war, man's inhumanity to man, the spread of crime and corruption in high places and low, and to the rootlessness of our cruel secularism. They clinch their argument with the cliché, "The trouble with the church is that nothing is troubling it."

Our defense to these serious charges must come from two sources: First, from the Christian scholars who understand the climate of opinion required to meet the minds of these skeptics. The church today has such scholars who are meeting this need. Alan Richardson, for example, in his book *Christian Apologetics* (Harper & Bros., 1948) has presented an excellent study for the intellectual defense of our faith.

Second, there must be a grass-roots apologetic from the local church: pastor and people. This second source has not been considered in the same light as our intellectual approach, but undoubtedly it has more potential power in this area than the intellectual approach with its limited scope of influence. This discussion is an attempt to awaken pastor and people to the necessity of a grass-roots apologetic in the local church, for to the average Christian the Body of Christ is most vividly real to him in a local congregation, a "fellowship of believers."

How shall we answer the charges of local skeptics and cynics? If the pastor and members of the local church are to make a vital "defense" of their faith, what method shall we use in

answering the critics of the church? First, it is important *not* to argue with our neighbors and friends. To take a self-righteous, indignant tone of resentment only defeats our purpose.

Our answer should be something like this: "Yes, we admit the many failures of the church. Who would know more about that than ourselves? We are in the church; we are part of the life of the church. The reason we are in the church and believe in the church is not because we feel that we are good or that we have succeeded in making the world as Christ would have it; but because we know we would probably be far worse if we did not have the church as the Body of Christ and the fellowship of believers. Our hope, you see, is not in ourselves, but in Christ and the power of his resurrection." In other words, our first defense is an effort to keep off the defensive!

Of course we must not stop here. Speaking to our friends and neighbors in this manner always helps the cause of Christ and his church, even if the results are not apparent right away. But there must be a witness of the vitality and virility of the Christian faith in the membership of the local church if our faith is to become relevant to life.

And how do we make that witness vital and meaningful? By realizing that the weakness of the church is not in its programs and activities, *but in its loss of the transforming and renewing power of prayer*. Before the pastor and his congregation can really witness to their faith, they must know and practice the presence of God as

a living and an ever-real Companion.

But the average pastor and church member cannot suddenly become ascetics or Oriental mystics; they live in a society and culture that demands action. There are professional and business obligations, family duties, and community responsibilities. If we have neglected this creative and transforming experience of prayer, how are we to regain it?

Let us discuss some of the reasons why pastor and people have frequently lost this power. Unless we understand *why* we have been left defenseless, we shall expect a "program" or "campaign" to quickly get us "back on the track." Our present difficulty requires more than a panacea; and we shall not regain that power and creative witness by just appointing a committee or sponsoring a new program. When we examine our reasons against the background of our culture, and the plight of the church in that culture, we begin to see an urgent need for self-criticism. My hope is that we shall all conclude with Paul, *you know what this crisis means, you know it is high time to waken up* (Moffatt trans.).

The Christian religion is an inherited religion. We have always prided ourselves on this priceless heritage. But it is also true that, though founded by a real person, Jesus of Nazareth, we are nineteen centuries removed from that Founder. So, the original freshness and enthusiasm of Jesus' disciples are far removed (historically) from us: the first proclamations of our religion, the rapid spread of Christianity through-

out the Mediterranean world, and the later interpretations and creedal councils establishing theological doctrines seem unrelated to our life in the traditional Protestant churches. The "fellowship of the saints" is only a lifeless statement in the creed to many of us; we repeat it, but what meaning does it have for us?

Then there has come down to us a certain form of worship. This pattern, according to Catholic orthodoxy, indicates that God must be worshiped in an acceptable manner. The basis of the Catholic and Arian controversy in the fourth century hinged on "right worship," as well as Christology. The Catholics contended that those who did not accept the full deity of Christ were not to be accepted or given the privilege of the Sacrament. The Arians, on the other hand, while more "liberal" in their celebration of the Eucharist were more adaptable to social and political influences from the Roman Empire.

The theory back of the rigid Catholic position can be stated simply: God is pleased with right worship. Usually throughout history this has meant priestly emphasis, with regular and familiar repetition. This development within Christendom has meant that Roman Catholics (and Episcopalians) prefer liturgical services; Protestants (especially in America) like the freer, less formal type of worship. But over a period of four hundred years since the Protestant Reformation, even the sect groups have tended to develop an accustomed pattern of worship, feeling that this acceptable manner, with familiar and regular repetition is "right" because God demands that particular form of worship.

My point here is not to argue the merits of either form of worship, but to indicate that many of us today simply worship, uncritically. By this I do not refer to the psychology of the worship experience, but the *raison d'être* for Christian worship, and the many facets in our heritage of worship: liturgy, symbolism, music, art, architecture, and all the other adornments of the Christian Church.

Because of this emptiness on our part, and our naïve assumption of our rights to freedom of worship, many of us are led to feel less and less need

for personal prayer, study, and inspiration. It is doubtful that we understand the vital meaning of tradition until we have an appreciation of these developments.

We recognize, however, another danger in glorifying tradition just for the sake of tradition: Because our religion is so old, so far removed, we tend to look to the past with nostalgic longing; the very records are prized; everything happened "back there"; those were the "good old days"; "they lived in a great time." Church members who view our heritage in this fashion want to preserve the records of the past by making them into rigid, legal norms for our day and age. Such churchmen have their eyes focused only on the past.

The danger here is not that of being "far removed from the Founder." The danger in this view is the failure to draw upon spiritual resources available *now* to meet the needs and problems of the hour. To understand that Jesus Christ, the Founder of our religion, is not buried in the past, but is the present, living Lord of the church would be a startling discovery for many traditionalists.

A second major cause for the "lost power" of the church is that we believe in the self-sufficiency of the human mind. In spite of the disillusionment suffered by thinking men of our generation the ideas of self-sufficiency have become a part of church life in America, just as this form of secularism has invaded other areas of our society.

We have come to depend upon our own will power and initiative to care for all our needs. The "success" psychology is now a respectable part of many church programs; and the "self-improvement handbooks" and sermon topics found in the Sunday morning newspapers testify to the growing popularity of this trend in American church life.

We hardly realize it today, but the eighteenth century philosophers are primarily responsible for this development of self-sufficiency in the Western world. Their creed can be summarized in four cardinal principles:

1. Man is not natively depraved or sinful. He is not even "deprived" of his original virtue, which was the view of traditional Catholic theology.

According to the philosophers, man is naturally good; only political and social tyranny rob him of his virtuous potentialities.

2. The end of life is life itself. To the philosophers the good life is only here on earth; there is no future life or heaven.

3. Man is capable of perfecting the good life on earth; he is guided solely by reason and experience in this quest for the good life. He does not need "outside" help, either from the church or deity, though some of the philosophers were Deists and recognized a Creative Principle that had "brought forth" the universe. But the deistic view was far removed from the personal God of the Bible. Deism believed that "God" created the world; He wound it up like a clock, threw it off into space, and then detached himself from it; "He" has not been around to rewind the clock since.

4. The primary requisite for the good life on earth is to free men's minds from the bonds of ignorance and superstition; and to free their bodies from the arbitrary oppression of political and social authorities.

Before we analyze these four principles in relation to our general theme, let us not forget our debt of gratitude to these philosophers in their battle for tolerance. They were especially courageous in France, championing the cause of the Huguenots in their struggle for equal citizenship and religious freedom. It must be pointed out also that many of these French intellectuals were from Roman Catholic background.

However, recognizing this contribution to religious tolerance and the climate of opinion that necessitated this radical departure from traditional views, we can see in retrospect some of the tragic consequences for the church as these ideas become respectable and acceptable in American church life. In its easy optimism and naïve adoption of some of these principles, the church has lost more than it has gained. Many Protestants, or persons of Protestant background have come to feel so emancipated from dogmas set up by the church that they now have lost the sensitivity, the challenge, and awareness of their own priceless heritage.

(To be concluded next month)

Four Communities Took Stock

By MARVIN T. JUDY

A new plan for making a thorough study of needs in town and country churches has been used in the Iowa-Des Moines Area. The former counselor for town and country churches for that area describes the plan he helped develop. Now he is instructor in Church Administration at Perkins School of Theology.



WHILE COUNSELOR for town and country churches for the Iowa-Des Moines Area, I realized the drastic changes which have been taking place over the past half-century and how these changes have affected the program of the church in town and country areas. There was a felt need on the part of the bishop and district superintendents for some systematic method of studying trends and needs in order to adapt the program of the church to the situation as it now exists.

In consultation with the resident bishop and others involved, it was decided to make an experimental study of one county. The study was made with a high degree of success, and out of it came a plan for further studies in the area. Four such studies were carried through to completion in Iowa during a period of December, 1951 through July, 1952. The plan is now being used in other places.

Reasons for Such Studies

Some of the underlying reasons in the thinking of those who made the studies and devised the plan are here given:

1. There have been shifts in population throughout the midwestern territory.

2. It is known that many small, open-country churches have closed during the past twenty-five to fifty years. Are we reaching through the church as many people of open-country areas as we should?

3. Sometimes in a county there are overlapping responsibilities of churches. How far out into the country does the town church reach to draw its members? What is the re-

sponsibility-territory for each church in the area under study?

4. The question often arises in a church as to how effective the church is in the community.

5. As one considers the work of the church, the question arises as to how effective is the program of the church, the ministry, the adequacy of building in the community served by the church.

6. There are many agencies which are operative in a community. The question needs to be asked, what are the trends in agencies within a territory and how can the church co-operate with these?

7. With trends as they are in the town and country areas, the question arises, what type of program do we need to adapt the church to our present-day needs?

Plan for the Study

With the above needs in mind, a plan of study was set up. Here are the steps in the study:

At the call of the district superintendent, a group of ministers from a certain geographical area, primarily a county, assemble to discuss the needs for a study of the territory involved in their parishes. The counselor for town and country churches met with this group. After a thorough discussion of possibilities and a feeling of need for the study on the part of the ministers was reached, then details for the study were presented by the counselor. A questionnaire was placed in the hands of each pastor for each of his churches.¹ It was suggested

¹ The questionnaire used is that developed by Roy A. Sturm. A copy can be secured by writing the Department of Town and Country Work, The Methodist Church, 150 Fifth Ave., New York 11, N. Y.

that each minister meet with a group of his laymen to fill in the questionnaire getting all information. This questionnaire is too detailed to print here. The main headings are as follows, and questions ask for detailed information on each of the points:

A. Name and location of the church.

B. Organization (Year when church was organized, etc.).

C. Church plant and equipment (A complete description).

D. Membership (Number, trend up or down, non-resident, where recent members have come from, where transfers have gone).

E. Church program and activities (Number of services per month, activities during the year).

F. Organizations within the church and frequency of meeting.

G. The program of religious education (Trends in enrolment and attendance, classes, age groups).

H. The church's ministry (Education, age, number of services held per Sunday, miles traveled).

I. The Community outreach of the church (Participation in community organizations and activities).

J. Relationship of the church to the larger community (Defining trade areas of the members of the congregation, where the young people attend high school).

K. Where the congregation lives (Spotting on a map the homes of the resident members of the church and constituents and drawing of parish boundaries).

At this meeting of ministers, it was

decided to bring to a climax the study of the territory in a one-day town and country conference. The conference was to include laymen as well as the ministers. The presentations at such a conference were discussed and personnel decided upon. If possible, the date was set. Responsibilities for various aspects of the study were assigned. These consisted of:

A. To whom should questionnaires be sent when completed?

B. Who would compile information from questionnaires and put it into a usable form?

C. Who would prepare a map of the territory showing locations of churches and parish boundaries?

D. Who was to see certain people in regard to presentations at the one-day town and country conference?

E. Who would be responsible for additional study of secondary information?

F. Who would be responsible for publicity to church and local press?

Continued preparation. Each minister then filled in the questionnaire with the assistance of church records, laymen, and businessmen of the community.

Someone would prepare a summary of the questionnaires, giving a composite report at the one-day town and country conference. Maps of the territory were prepared showing parish boundaries for each church in the territory. A population map was prepared showing in graphic form the trend in population by townships over a period of fifty years. One large graph was prepared recording for the total area studied population trends, church membership, church school enrolment and church school average attendance for a fifty-year period.

Contacts were made with various people who were asked to participate in the one-day town and country conference and to speak on trends in the territory under study in their particular field. Such persons were the county superintendents of schools, the county agricultural agent, the county attorney, the county director of welfare work.

The program was planned, mimeographed, distributed among the members of the various churches, and publicity was released through all newspapers.

The Conference

On the day appointed, representatives from each of the churches of the territory under study were brought together for a one-day town and country conference. A typical program is as follows:

One-Day Town and Country Conference

A Study of Bremer and Chickasaw Counties, Iowa, July 15, 1952 Held in Republic Church

10:00 A.M. Devotions by Rev. Floyd Weed (A pastor).

10:15 A.M. "An Analysis of the Churches of This Area" by Rev. John Burt (a pastor) and Rev. Marvin T. Judy (Counselor for town and country churches).

11:00 A.M. Discussion.

11:10 A.M. "Public School Trends in This Territory" by Mr. A. O. Vaala (County Superintendent of Schools).

11:30 A.M. Discussion.

11:40 A.M. "The Agricultural Trends in the Area" by Mr. Ralph B. Poynter (Agriculture Extension Agent).

12:00 Lunch served at the church. During the lunch hour, a movie "On Common Ground" will be shown.

1:30 P.M. "The Farm and Home Committee in Action" by Rev. E. C. Allen (a pastor).

1:50 P.M. Discussion.

2:00 P.M. "The Group Ministry Plan" by Dr. Charles Hempstead (District Superintendent).

2:30 P.M. Discussion and consideration of next steps in Bremer and Chickasaw counties. Conducted by Dr. Hempstead.

3:00 P.M. Adjournment.

The above program was directed at the particular needs of the territory under study looking forward to the organization of a group ministry.

Results. In evaluating the four studies held under this general pattern, several things of importance have been discovered.

In the first place, the program is geared to a small enough territory so that a rather thorough study can be made. All persons who participate in the program are local. This means the interest of those attending is held be-

cause the speakers are talking about "my church," "my school," "my farm," "my community."

Two Methodist conferences on town and country work have been held: in Lincoln in 1947 and Sioux City in 1951. These conferences presented over-all trends in the nation. The county unit study presents the same thing on a local basis. The minister and laymen have a chance to meet their county school superintendent and their county agricultural agent or other county officials in a different capacity than in their official duties. A bond of mutual helpfulness is immediately built up between these agencies.

A second result has been a new interest on the part of both ministers and laymen in the program of the church within the geographic study. Too long we have thought of our charges as individual units. This study has helped ministers to see that the responsibility of the church over a given territory is to be shared by the total church membership and the total ministerial leadership of a territory.

A third result has been a concerted effort on the part of ministers and laymen to tackle the deficient places of church work in the territory.

A fourth result has been the organizing on a county unit basis, or a smaller sub-district basis to form group ministries to undertake the development of the church more efficiently in a local territory. In one district in Iowa, the superintendent led the way in setting up group ministries which became the sub-district as the result of the studies.

After the first experimental study was completed, the resident bishop asked that the program be presented to the district superintendents of the area. At a meeting of the superintendents, the program was presented, discussed, and adopted as a means of analysis of the church in the state. Sanction of the bishop and district superintendents is essential for lasting success.

Certainly in days of drastic changes in both rural and urban living, there is more need than ever to analyze the program of the church in the light of other agencies and trends. This plan of study is being used effectively for such analysis.

A Downtown Church Serves Its Community

By HOWARD ELWOOD MUMMA

Broad Street Methodist Church of Columbus, Ohio, discovered that business women wanted religious programs at their weekly luncheons. The author is the minister of this downtown church and tells about the programs.

MORE THAN one hundred business women of downtown Columbus pause each Tuesday noon in their day's activities to relax, eat lunch, and pray together. The members of the Business Women's Luncheon and Fellowship Group meet in the Broad Street Methodist Church, downtown.

This is how it started: When I came to this pastorate, the first impression I had of the community was that the church was surrounded by all kinds of business houses. Home offices of insurance companies seemed to predominate. As I walked down Broad Street and noticed young women sitting on the steps of the business offices, I wondered whether they would like to get together at lunch and meet girls who work in other buildings around them.

With Mrs. Russell G. Beck, Broad Street's Minister to the Community, we set about to organize a program. First we called on the business firms in the area and talked with officials about the plan. The idea clicked. Next, a steering committee was appointed, with representatives from the companies as members. The Woman's Society volunteered to prepare a lunch at 60 cents and to wait on table. Ideas for 25-minute programs were outlined. The first meeting was held in October, and it drew 154 persons. Some 75 had to be turned away. The second meeting attracted 175. After a number of months we settled down to an average attendance of 111.

The women started arriving at the church a few minutes before 11:45. The tables were set and a hot meal was ready. The program began promptly at 12:00 and the women dismissed at 12:25. There was always group singing, a period of silence and prayer, followed by a pastoral prayer by one of the ministers. A word or two

was said to promote the fellowship of the group, followed by a brief sermon by a minister of the city.

At first the young women were afraid there would be too much "sermonizing." They wanted different types of programs, so we tried newscasters, stylists, as well as an occasional preacher. We discovered that the programs that failed to go over were the speakers who discussed the news of the day or talked about women's fashions, and we soon discovered that what the women wanted was for someone, either a minister or a Christian layman or a college professor, to come in and give them some thoughts that would help them in their everyday life.

We are now convinced that the women are interested in hearing more about Christian ideals and the Christian way of life. It took us a long time

to come to this conclusion. We bent over backwards simply because there were women present of various backgrounds. Not only were most of the Protestant faiths represented, but we know there were at least six Roman Catholics who attended regularly.

Several times during the past year we permitted the women to invite their bosses. The men have been so interested in the thought of coming together at noon one day a week in a spiritual atmosphere they have requested that a fellowship be set up for them.

I am fortunate in being the senior minister of a downtown church whose goal is to serve the community. Our gymnasium, craft, and recreational facilities are available five days a week. All youth and recreational activities are under competent directors.

The largest Golden Age Group of the city is in our church. More than 150 persons beyond the age of 60 are registered in this fellowship. Beginning this fall, a public pastoral counseling service is being established in the church. The direction of this activity will be under the guidance of a professional Christian psychologist.

The officials of the church are keenly aware of the changing neighborhood in which Broad Street Church is located, and they are adapting their ministry to meet the needs.



Examine Your Insurance

By JULIAN C. CALLAWAY, Jr.

It may be that your church is not as completely covered as you think, says the author. He is pastor of the Methodist Church, Mountville, Ga.

IT IS a tragedy when fire or storm destroys a church building. But it is an even greater tragedy when the structure is either uninsured or inadequately insured. Then the full weight of the financial loss falls squarely upon the local congregation.

How long has it been since the insurance program of your church was examined and brought up to date? Would the amount for which your property is covered enable you to replace your present sanctuary at today's building costs?

Many churches have discovered, often too late, that their insurance was bought rather haphazardly, and has not been examined since it was purchased. Often new additions are built, or better furnishings are acquired; yet no one bothers to make revisions in the church's policies.

Replacement costs have climbed just as everything else—yet much church insurance is still written in terms of the 1935 dollar. A little care and effort can save a lot of grief and loss.

The first thing to be examined, of course, is the type of protection you are carrying. Most churches have a fire insurance policy.* Wisely so, since by far the greater number of losses are due to fire. For an additional premium, however, your fire insurance policy can be extended to cover the perils of windstorm, hail, explosion, riot, and civil commotion. It will also protect you from losses caused by falling airplanes, runaway motor vehicles, and damage from smoke caused by faulty oil-burning and heating equipment (subject to certain exclusions).

Other special coverages may be obtained for pipe organs, stained-

glass windows, silverware, and objects of art. Even your motion picture projector can be covered against the many ills to which it is heir. Determine the most probable dangers to your property, and then see that you have that kind of insurance.

The second step in examining your insurance program is to see just what is covered by your policies. Insurance companies usually have different rates for a "building" and for its "contents." The term *building* includes "adjoining, and communicating additions and extensions, structural attachments; engines, boilers, and pumps; pipe organ; pews, seats, pulpits, railings, and all permanent fixtures and equipment; signs, flagpoles, and fences; and awnings and storm and screen doors and windows." "Contents" generally mean whatever else is found in the church. It includes "furniture, fixtures, equipment, and personal property of every description." See that everything that should be insured is covered.

The final question to be answered is this: Is the property fully insured? The answer to this involves the actual cash value of the church property. The actual cash value for churches, in general, is the replacement cost on the day of the loss, less depreciation. This is an ever-changing figure, and hence one that is extremely difficult to determine. Valuation and appraisal must be done by an expert. Three methods are commonly used:

1. Valuations can be done by recognized appraisal companies. They have men trained to do this type work, and they do it in detail. A detailed appraisal such as they render has two purposes. It establishes the actual cash value of the property, and it supplies a permanent descriptive record of structural items, quantities,

and labor costs. Such a list is most valuable in case of loss.

2. Original plans and specifications may be compared with charts showing building material and labor costs by years. Remember to include later structural changes and additions when arriving at a figure this way. This method is considered a poor second to appraisal by a competent company.

3. A skilled local contractor may make a permanent, detailed record of structural items and labor costs. This, with his estimate of depreciation, would be the current actual cash value of the building.

In addition, an up-to-date inventory of all contents of the building should be kept, showing the quantity, cost, and present-day actual cash value of all items. Cash values of both building and contents change from year to year. Hence the necessity of constant check on the insurance folio. All plans, specifications, and appraisal data should be kept in a safe place, away from the church premises.

Once you have determined the actual cash value of your property, it is wise to see that you are covered for the full amount. Only then are you fully protected.

However, in areas with adequate fire protection, more favorable rates may be obtained by the use of coinsurance (also known as Reduced Rate Contribution Clause, Average Clause, and Percentage Value Clause). Coinsurance is the buying of an amount of insurance equal to a fixed percentage of the value of the property. Eighty per cent is the most commonly used coinsurance percentage. Thus the amount of insurance bought equals at least 80 per cent of the actual cash value of the property. Coinsurance simply helps the policyholder get adequate protection at lower rates. The important thing is to know that you are fully covered for any probable loss on your investment.

These are the major points to be considered in examining your insurance program. Various other types of coverage may be needed.

No one expects his church to be destroyed—yet it does happen. Don't be caught short with an antiquated insurance program. Bring yours up to date today.

* The information in this article was supplied by the Atlanta office of the Southeastern Underwriters Association.

The Whole Gospel

By HENRY E. KOLBE

"Jesus proclaimed the freely given love of God, but he never lost sight of the demand that love laid upon its recipients," asserts the associate professor of Christian Ethics, Garrett Biblical Institute, Evanston, Ill.

PREACH the gospel! This bit of counsel is so simple that he who utters it must expect almost inevitably to be regarded with scorn or pity by him to whom it is spoken. Yet the paramount task of the preacher today is this old task of the "good minister of Jesus Christ." But only the whole gospel—not a fragment or fraction—can meet the religious and spiritual needs of men in today's world. To preach a fragmentary or fractional gospel must always lead to the creation of a fragmentary Christianity or of fractional Christians.

This, of course, leads to the question: What is meant by the whole gospel? That question is not only important but inevitable. There is, however, no one answer which will fit all the facts, though there are suggestive approaches to understanding.

The late Ernest Fremont Tittle said that he tried to preach the "whole gospel" in every sermon. But he added, "I never try to preach *all* the gospel in any sermon." There is, he stated, a significant difference between *whole* and *all* in this connection: The "whole gospel" includes a message for the individual and one for society. To take any aspect of the gospel and show its significance for both individual and society is to preach the whole gospel in regard to that aspect. Yet the Christian message and its implications are inexhaustible, so that one can never preach *all* the gospel.

Another conception of what is meant by the whole gospel is found in

Emil Brunner's assertion that the gospel is at once gift and demand.

It is tempting to try to combine these two suggestions into a relational pattern with four terms: the gospel as (a) gift and (b) demand or task for the individual; the gospel as (c) gift and (d) task for society. A representation more consistent with basic Christian teaching, however, would show a three-termed relation: (a) the gift of grace to man, always to the person rather than to an institution; (b) the awakening of sensitivity to the neighbor and his needs, the social-ethical consciousness called for by the second half of the Great Commandment; (c) the concern for a new society based on the new man in Christ. This reaffirms the primacy of the person in Christian thinking. Institutions, even "society" itself, are secondary, derivative, instrumental to the needs of persons.

In Christian thinking, further, the person as the concrete individual—the neighbor—is the object of concern. This is often blurred out by defining "person" in axiological rather than in existential terms. Then "personality"—an abstract value concept—assumes a position of priority over the individual man who exists, and the real person is then either dissolved or evaporated. The Christian, however, is to be concerned not for personality but for the concrete neighbor. It is to this "existential person" that the gift of God is given, and it is he whom we are to serve in love. When this is overlooked and "per-

sonality" rather than "the neighbor" is made primary, Christian faith loses its biblical-ethical center.

What significance has this for the work of the preacher? Much every way.

The Christian gospel is to be applied to the whole of life, both individual and social, as Dr. Tittle indicated. One might like to say that this is so generally recognized and practiced by contemporary Protestant preachers as not now to need elaboration. Unfortunately, however, one cannot truthfully say that. For there are those who preach as though the individual were the single focus of Christian concern. Nor is this overemphasis on the individual restricted to so-called "evangelistic" or "fundamentalist" sects or preachers, as many "modern" or "emancipated" ones might like to think. It is also true of some "more advanced" preachers who tend to stress a psychologistic or mystically meditative self-cultivation whose aim is peace of mind or inward spiritual experience on the part of the hearer or worshiper.

On the other hand, some preachers seem so concerned with speaking to the "great problems" of the time—war and peace, world government, communism, the liquor traffic, industrial and labor relations, racial tensions, and the like—that they apparently forget the individual person with his fears, frustrations, and personal needs of every description. The pulpit then tends to become a sounding board for political, sociological, or economic theorizing, which at best is grounded in and at worst varnished over with distinctively religious or Christian concerns and conceptions.

A preacher, by stressing one of these aspects at the expense of the other, may preach good sermons every Sunday in the year and still have a poor preaching program. Only as both aspects, individual and social, are brought in can the pulpit program fulfil its purpose most adequately. They need not be dealt with in every sermon, though that has much to commend it, but neither should be long absent. Furthermore, each must be made as explicit as possible, so that there will be a minimum of room for misunderstanding the significance of the Christian

gospel for the whole life of man.

The distinction suggested by Bruner also has direct homiletical significance. The preacher has a continuing obligation to proclaim the "first gospel" of the love of God as revealed in Jesus Christ. In a sense, this is the gospel—the "good news" that salvation is by grace. The repeated proclamation of this basic gospel is needed to provide adequate grounding in faith for the Christian's participation in the affairs of life. To preach the gospel as demand without first preaching it as God's gracious gift tends to head either into frustration and defeatism or into pharisaical complacency.

This, however, is not the end of the matter. For he who knows the grace of God in Jesus Christ—he to whom and in whom this gospel "comes alive"—cannot be unconcerned about the welfare of the neighbor. On the contrary, he can most freely give to the neighbor who knows that he has himself freely received from God. They who claim that the gospel of free grace logically leads to quietism and inaction do not know the existential reality of grace and faith.

The demand to follow the example of Jesus, to obey the "new law" of the Sermon on the Mount, to "remould this sorry scheme of things entire" so that it more nearly resembles the kingdom of God—these will tend to fall into proper place once the gospel of grace and its implications are understood. The fact that these obligations are not primary in no wise detracts from their importance. They are derivative but not optional, though the particular forms they assume will vary according to the requirements of particular situations. Without concrete ethical and social action, however, it may be questioned whether the real meaning of the gospel has been apprehended. Yet it must be underscored that this social-ethical concern is the "second word" of the gospel. It does not precede but follows the gift of God's gracious love in redemption. Ordinary speech is suggestive here: Christian social concern is an expression of faith which exists antecedently and inspires the believer to action.

This suggests a distinction whose significance, or even whose existence,

is often overlooked; namely, that Christianity is not a religious ethic but an ethical religion. The relation between noun and adjective is crucial here. The call of the Christian gospel is to a religious faith with ethical implications, not to an ethical code with religious overtones. The relation to God or to Christ is first; social-ethical obligations are derived from it. This is clearly indicated in the New Testament expressions of the Great Commandment (cf. Mark 12:29-31; Luke 10:26-27). The claim that ethics and religion are in fact inseparable for the Christian may be allowed, but this does not mean that they are either interchangeable or indistinguishable. Between an ethical system with religious sanctions and a religious faith with ethical implications there stretches the gulf which Paul speaks of in his distinction between law and gospel.

The preacher must, however, not be too optimistic concerning the apprehension of the implications of the "first word" of the gospel. It is doubtful whether much optimism was ever warranted, as the resistance to the social gospel in its most halcyon days testifies. In today's secularized world, the relation between faith and ethics must be stated explicitly, not once but repeatedly, lest men come to think that being a Christian means obeying some code or following some social program. It is questionable, if not absurd, to expect that one shall *act* as a Christian until he *is* a Christian or at least knows what being a Christian means.

In briefest statement, to be a Christian means to know Jesus as the Christ and to acknowledge him as Lord and Savior. To love and trust Christ: it is as simple as that; a child can know it. But from this affirmation and commitment the whole range of Christian ethical obligation arises—an obligation so far-ranging and so all-demanding that the greatest and wisest can never exhaust its implications for his own life or for the world.

The balance between these pairs of conceptions of the "whole gospel" should be clear to him who reads the New Testament with care. Jesus was concerned for the individual man, but the kingdom of God was never absent from his thinking. He proclaimed the

freely given love of God, but he never lost sight of the demand that love laid upon its recipients. Paul's categories differ in detail, but the burden of his message is the same. Yet these balances seem often to be lost or overlooked by many preachers.

In a given situation, love may not overcome evil. The cross stands "in the center of history" as external witness to such a possibility. The command to overcome evil by love may in such a case be not good news but bad, leading to disillusionment or cynicism. If, however, in the struggle against evil, using the instruments of love and good, we have the faith *that those who love God . . . have his aid and interest in everything* (as James Moffatt has significantly translated Romans 8:28), that *is* good news, no matter what the apparent outcome of the struggle may be at any moment. The gospel so considered can prevent or overcome the sense of defeat and despair by grounding faith not in any *method* of ethical-social action, not even the method of love, but in God himself.

All this leads to the following general considerations: Christian ethics is grounded in Christian faith and not the other way around. We are not called to love neighbor or enemy because that is the way to success but because it is the will of God. When faith in God is weakened, the ethic begins to waver, to conform to the world rather than transforming the world. A utilitarian type of respectability begins to replace absolute devotion to a transcendent God. The creation of the new society, however, must begin with the new man. When the order is reversed, frustration and disillusionment follow.

The preacher's responsibility is therefore clear. He is to preach the whole gospel, proclaiming what God has done for men in Christ and calling men to the faith through which they may become *new creatures*. Only then can he spell out the ethical and social implications and obligations of the faith to which they are committed. It is not a question of either/or—either the individual or the social gospel; either God's grace or man's work; either receptivity or activity—but a question of balance and of the *order*.

Can the Bereaved Be Comforted?

By **ERLE HOWELL**

One of the most difficult aspects of the pastor's job is discussed here by one of the ministers of First Methodist Church, Seattle, Wash.

NO SERVICE the pastor is called upon to render demands greater understanding, tact, and wisdom than his ministry to persons in sorrow. To be effective in his contacts with those in grief, he must clearly understand not only his mission as a representative of Christ but also how to fulfil that objective consistently.

In time of bereavement men need comfort and assurance to feel that life is worth living, and a conviction that someone cares.

With these needs in mind, the wise pastor will proceed with sympathy to meet them, while keeping himself in the background. Remembering that other persons will be called upon to serve also, he must keep within his own province. For instance, the undertaker is in charge of all arrangements except the religious service. The experienced minister will avoid suggestions concerning matters usually arranged by the funeral director, unless his counsel is asked. If invited by members of the family to accompany them to the funeral parlor to attend to details there, he may comply if time permits, but except under unusual circumstances, he should not offer to do so. Selection of casket should, for obvious reasons, be left to the choice of the family.

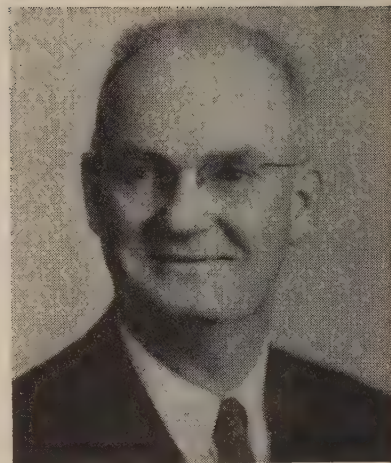
In his attempt to help, the pastor should remember that people differ in their ideas as to what constitutes comfort. The word that will soothe one may add to the heartache of another. The gesture of sympathy which brought healing of the wounds of a mother on yesterday, may be re-

sented by a sorrowing person today.

When the minister enters the home made empty by death, good judgment, genuine sympathy, and love in his heart must be his sole guide in determining what to say and do. The fewer words the better. Naturally, he will require certain data concerning the departed. While discussing other matters, sorrowing ones may unwittingly reveal significant facts which will aid the minister to bring comfort at the public service. Alert to recognize these revelations, he should ask questions sparingly. Procedure will be altered by the minister's relation to the family and the temperament of the bereaved.

Members of the church will expect of the pastor that which others may wish to avoid. An observation in point is that of a woman, bereaved of her mother, who had previously sustained the loss of father, husband, and a sister. She said, "There are two 'musts' for a pastor in time of sorrow: He should call at the home, and he must remember that his province is to comfort and not to direct the family plans." A minister's task is to serve.

On the other hand, there was the man who, having lost his wife, told the minister that he did not think it necessary for him to call. Even here the pastor must be alert to hidden motives for such a statement. It might be consideration for the minister's time rather than the deep wish of the bereaved. There may be other reasons. For instance, a princely layman, for years, had refused to visit close friends when sorrow struck. Then a



brother died in a distant state. The man asked his wife to say nothing about his loss, even to their minister. Disregarding her husband's wish, the woman told the pastor, who came to the door the same evening and found the layman ready to leave the house for an appointment. The clergyman, sensing the plans of his host, refused to stay, simply saying, "Fred, I came by to let you know I am thinking about you." After his departure the man said to his wife, "You didn't scream, did you!" Then he told her that when he was ten, his father had died leaving his mother, a highly nervous person, with a family of six small children. For weeks after the husband had gone the woman always screamed when anyone came to the door. The experience had so impressed the young child that in manhood he assumed that any bereaved woman would scream when an outsider came to the house. This man, of high intelligence, was a leader in business and church circles. His wife said later, "Although he asked that no one be told, he appreciated the call of the pastor."

An elderly woman had lost an only son who had lived with her for years. Her request not to be disturbed was rigidly heeded by her many friends with unfortunate results. Later she said, "I sat there day after day wondering what had become of my friends. Had they really never cared, after all?" Then a neighbor spoke of

her request, which she had forgotten. This woman said to her pastor, "When in doubt whether or not to call on a person in sorrow, go. It were better to err through love and friendship than to fail one who needs assurance that you care."

It is possible to overdo sympathy when calling on the bereaved. Relatives had gathered at the home of a woman whose husband had died under tragic circumstances. The air of solemnity about the room was painful. Of the doctor who dropped by, a guest asked, "How should we treat Genevieve now?" The physician replied, "The time has come when no one should enter this house without a smile on his face." The widow later remembered how the remark transformed the atmosphere of the room from that of gloom to cheerfulness, which she sorely needed.

The need for comfort after the funeral will be as varied as human personality. One woman asked her minister to discuss certain points that troubled her. Abruptly she looked the man in the eyes and asked, "Where is my husband now?" The evident earnestness of the question led the clergyman to take time to deal at length with the theme, and to give the widow the assurance that her husband was in the hands of a loving heavenly Father. The response was most gratifying.

On the other hand a young minister, having been taught that he ought to visit and comfort relatives after the funeral, went to a home and found only a daughter present. Feeling he must say something about her recent bereavement, he opened the subject. The sorrowing young woman broke down, weeping so violently she could say nothing. The pastor concluded that he had been in error and resolved to be wiser in the future.

A call after the funeral always is in order, but the temper of relatives should determine what is to be discussed. One recalls a widow who, embittered over the untimely death of her husband, avoided the minister for months. Then she invited him to call. She freely confided her doubts of God, her resentment at being left alone, and her inability to reconcile herself to what she termed the "injustice" of the experience. This opened

the way to bring to the distracted woman full assurance of the goodness of God and the love of Jesus Christ. Accepting the challenge, the woman found a new motive for life.

The post-funeral attitudes of friends may also help or hinder according to the wisdom with which sympathy is offered and the reaction of the bereaved. Members of a certain woman's organization, in turn, daily take a hot dish to the home of a sorrowing member. The food is quietly placed on the table, a friendly gesture of love is extended, and the visitor departs. This procedure, while not practical under all circumstances, assures the sorrowing one that she is surrounded by friends who love and care, yet leaves her free from the nervous strain of entertaining visitors.

From the foregoing it is seen that there is a right and a wrong way to proceed in cases of sorrow. The latter is illustrated by the following incident. A man who had endured unusual strain during the prolonged illness and death of his wife, afterwards found difficulty in concentrating on business. Friends, deciding to keep in touch with him, daily took turns calling him by telephone. One of the men always began the conversation by saying, "I was just wondering if you were all right." This was followed by a rehearsal of the former sorrow of the would-be comforter. The victim of the unwise procedure, while appreciating the good will of his friends, later said, "The time came when I dreaded to hear the telephone ring, because the doubt and anxiety in the manner of the friend always left me more depressed than before."

Some ministers appear to possess the ability to handle unusual circumstances so naturally that the bereaved accept the procedure as normal. A pastor, upon hearing that the mother of a friend had died in another city, called the sorrowing daughter to say he would accompany her and her husband and would stay with them for the funeral which was scheduled for the following day.

The service was to be in the hands of the minister in the town where the deceased had resided. The bereaved daughter told her pastor that while she appreciated his offer, she did not wish to put him to so much trouble.

The minister firmly announced that his bag was packed and that he would be at the house at the time of departure. He went, stayed overnight, and was asked to take part in the service. Later his friend, speaking of the experience, said, "I was sincere in my desire to save my pastor time and trouble, but I was glad he went. It made the entire ordeal so much easier for me." This was one instance in a thousand. A minister could not always do a thing like that and find it acceptable.

Attitudes, rather than words, bring healing and comfort to those whose hearts are breaking through loss of loved ones. A woman whose husband had died in middle life did not immediately rebound from her sorrow. Fully recovered after a period of depression, she recently wrote: "'Twas love that lifted me when my deep, engulfing sorrow struck. The sudden death of my husband left me desolate, alone, for there were but the two of us, and we had shared everything for nearly thirty years.

"But before I had time to plumb the terrifying depths, a young couple whom we had recently met came to share our mutual sorrow, for they had been strangely drawn to us. Immediately their lives and affections enveloped me. Since they were free to come, I asked if they would stay in my home for a few days while I left the house, now so vacant.

"When I returned, it was not to emptiness but to two young hearts full of tender compassion and love. They remained for months to cherish me as their own, easing my pain in unnumbered ways.

"As I have pondered how to greet others when their time comes, the sweet love of these friends comes to mind. Their deep, sensitive love led them unerringly on the right path. Rules are helpful, but the greatest of these is truly to love."

This woman placed her finger upon the secret of a successful ministry to the sorrowing. If one holds love and sympathy in his heart, let him stand by the side of his mourning friend. One need say but little. A cheerful word, a hand of sympathy upon the shoulder, will more surely convey the deep fellowship of your heart than a torrent of conversation.

The Pastor's Time Problem

By SIM SOUTHARD

From the ministry of Washington Gladden, the present-day pastor can gain insight into ways of conserving precious time for individual attention to members of a growing congregation. The author is a graduate student at Southern Baptist Theological Seminary, Louisville, Ky.

"HOW can I get all my church work done when people are always waiting to see me?" a busy pastor recently asked. "If I spend as much time as I should with individual cases I'll have to meet all my denominational committees on Monday—and that's my day off!"

The problem of this pastor is not new. Washington Gladden summarized it fifty years ago by saying that as a church grows larger the pastor faces two problems: (1) vital social relations between members are impossible and the pastor is the only tie that holds many of them to the church; but (2) the pastor has less time for individuals as his influence is spread over a larger church organization.¹

Washington Gladden was speaking out of his own experience as pastor of the First Congregational Church of Columbus, Ohio. Well known as a preacher, writer, and pioneer in social reforms, he still had time for individual pastoral care. How did he do it?

His pastoral success was based on cordial intimacy with his people. This is similar to the "person-minded" ministry of today. This loving concern for individuals is the attitude for successful pastoral care in any generation. In *The Christian Pastor* (Charles Scribner's Sons, 1898) Gladden illustrated this in the total work of the pastor. By examining his work we may find new ways to serve individuals despite the pressure of organizational duties.

Washington Gladden emphasized the priesthood of every believer; he multiplied his work through his lay leaders. He encouraged every layman to minister as a priest to every other Christian. He suggested that the min-

ister gather about him a small fellowship of leaders.

These men could lead others in the development of a church organization which would meet the needs of the church and the community. When competent laymen are responsible for organizational details the pastor is free for other ministries.

Acquaintance and friendship between all members of the church was also emphasized. But Gladden felt that it was absurd to talk about Christian fellowship in a church so large that people had no speaking acquaintance with each other. Small neighborhood churches would be more effective than large churches of a thousand members.

There are many ways in which this priesthood of every believer may be used today. One of the most unique examples is the Committee on Institutions of the Louisville Council of Churches. Every month 200 laymen meet in small neighborhood church groups to discuss the problems of a public institution. One group has worked for years with penal institutions, others with child care institutions, and others with health institutions.

These laymen invite their ministers to meet with them but carry on the work without professional supervision. Delinquent boys are provided with "sponsors" who take them to citizenship schools; parties are given on the wards of mental hospitals; problems of prisoners and wardens are investigated with the help of public officials.

The organization of the "working church" should develop individuals rather than individuals being used to develop an organization, said Gladden. Every pastor should beware of mere mechanization. The loyalty of

Christians should be to the kingdom of God rather than to a sect.

Busy pastors need this warning today. A devoted layman recently said: "I wish the preacher would come to see me just *one* time without asking me to do something else in the church. I'm going to be at the church every night for the next three weeks. When am I supposed to rear my family? We can't even rest on Sunday—they even schedule committee meetings on Sunday afternoon!"

No pastor wishes to build up his church by tearing down the family life of his faithful members, but many pastors need only to look at their own family to see why more meetings should be arranged at home and fewer at the church.

Gladden felt that the organization of the church should help to meet the distinct needs of men and women, children and young people, the unchurched and the downtrodden. He did not, however, state just what the specific problems of each stage of development in Christian living were. He relied on general organizations which would undertake projects of value to the church.

Washington Gladden believed that preaching should relate spiritual truth to personal living. He studied human nature so that his doctrine of man would rest on facts which he could demonstrate. Preaching should conform to obvious psychological facts.

Intimate personal contact between pastor and people was stressed by Gladden. It is illustrated by his phrase, "the pastor as friend," as a title for his discussion on pastoral counseling, or as he called it, the "personal ministry."

The delegation of administrative authority to others, which we have already noted, enabled this pastor to spend more time in visitation and personal consultation. He urged his people also to visit new members. In this way he would have more time to visit those not yet enlisted for the church.

¹ Washington Gladden, *Recollections*, (Houghton Mifflin Co., 1909) p. 162.

A warm inter-personal relationship was the objective of his pastoral visitation. The professional teaching of doctrine came afterward, if at all. Gladden wanted to let people know that he loved them and wanted to do them good. This "relationship of a trusted motive," as it is called by Wayne Oates, has always been of primary importance in personal work. Once this rapport is established, the pastor can proceed as fast as the relationship will allow.

Gladden recognized that the success of a "personal ministry" was largely determined by the personality of the pastor. Weak and credulous pastors would be easily entangled by sentimentalists, whereas men of sober sense and firm character would not be seriously troubled by such trifling toils.

The wisdom of this insight is illustrated by the practice of a veteran Methodist pastor in Louisville. Whenever he hears the story of a "down-and-outer" who pleads for sympathy and money, he asks one question: "Do you want a job?" The usual reply is "Oh, yes, but . . ." The pastor then picks up the phone, explaining that he is going to call one of his laymen who can always use a good manual laborer. In some cases his client walks out before he can complete the call; sometimes the man reports for work; many times the client continues to "put up a front" by thanking the pastor for his help—but does not show up for the work.

In his pastoral visitation Washington Gladden sought to strengthen the bond of friendship which would open the door for any confession or counsel desired by his parishioner. This attentiveness to human need enabled him to give help when it was needed and while his friend still had resources with which to help himself. Gladden, however, did not stress the "crisis ministry" to his people. That is, he did not make it a point to visit his people when there was a birth in the family, a marital strife, impending mental illness, or the loss of a job. He did emphasize the need for his people to call on him in time of sickness and death, and he recognized the need for a pastor to be often with his people so that he would know their needs. Since all busy pastors would confess

with Gladden that there is never enough time for visitation, we need to conserve our time by visiting when we are most needed: in times of crisis.

Part of Gladden's problem of how to reach those who are not active in their church would have been solved if he had reached them, when the pressures of life were greatest, with the comfort of Christ and the strength of his own friendship.

Several years ago a young minister walked up and down the street trying to get up courage to enter the home of an eminent psychiatrist and call on his wife who was critically ill. After much thought and prayer he rang the bell and was welcomed by the doctor as "just the man they needed." The result of his visit was not only to comfort an anxious household, but to renew the interest of a great scientist in the personal value of religion.

All of these personal contacts with his people were enjoyed by Gladden, but he confessed that it was a tremendous drain on his nervous energy. Part of this may have been due to his attempts to give intellectual answers to doubts that may have been rooted in emotional difficulties. He recognized that unaffected humility would win many men where an argument would drive them away, but he did not see that many doubts about religion were really doubts about the personal feelings of the inquirer. For example, an elderly lady reported to her pastor that she doubted her salvation. After half an hour of sympathetic listening on the part of the pastor, the woman said: "I know I'm not saved because saved people don't hate their husbands and sons the way that I do."

Washington Gladden recognized "religious melancholy" as a depression, but attributed it to physical causes. He did give the essential advice: "Lose no time in consulting a physician," for many of these cases are suicidal! He advised the pastor to work closely with the physician, for he felt that many physical ailments resulted from a troubled conscience or morbid fear which needed pastoral care. In such cases the utmost wisdom of the pastor was needed. "Gentle questioning" was Gladden's method for drawing out the "rankling secret,"

followed by assurances of forgiveness and the love of God.

This recommendation of co-operation between pastor and physician is not only beneficial to the patient, but a great time saver for the pastor. The average pastor does not have the time to spend with chronic neurotics whose complaints stretch out over the years, and "gentle questioning" by the minister would hardly open their habitual defenses. The pastor does better to help such a person in a few interviews to consult professional men and, after a number of therapeutic sessions with analysts have "opened up" the patient, to provide such religious interpretation as the person's new insights may require.

In the visitation of the sick Gladden believed in short visits. He first consulted the doctor and supported his work. Quiet confidence rather than many words helped him to support the patient and family. He never wished a patient to be wearied by the length of his call. If requested, he offered a short prayer after reading a few verses of supportive and comforting scripture. These short visits enabled him to contact many patients, while other ministers filled out an hour with "small talk."

At funerals Gladden usually gave a brief comforting address on the central truth that God is love. He preferred to read a brief passage from the Bible, make a few comments, and end with a short prayer.

These examples from the work of Washington Gladden indicate that he used his time wisely. Friendly, personal contact with his people made his ministry "person-minded" despite the size of his congregation. He encouraged his laymen to take administrative responsibility, thus leaving him more time for visitation. Although Gladden stressed the priesthood of every believer he gave no specific instruction to his leaders on this.

Another emphasis was that the church organization should serve people, rather than people serving the machine. He sought to meet as many personal needs as possible in his visitation and asked that the people call him in time of sickness and death; but he missed the important fact that every crisis is the most opportune time for pastoral work.

The Counselor's Workshop

The pastor making this call feels it shows how his parishioner—a farmer—gains insight following the early pangs of bereavement. Evaluations of our consultants follow the report. Each month, in this section of the magazine, a report is published of an interview between a pastor and someone with a personal problem involving pastoral counseling.—Ed.

Bereavement

Introductory Remarks: The following interview is from a second call I made on a man following the burial of his wife. It was on a rainy afternoon when he could not work in the field and was tinkering with his tractor in the barn. It was about ten weeks after his wife's death. She had suffered with cancer for several years and had wasted away rapidly the last year.

The Call

Pastor. I thought I'd catch you inside today, Harry, so I decided to come out.

Harry. It's a good day for a visit, Reverend; I can't do anything in this rain. I should have had my oats in by this time. I guess it's because the Mrs. wasn't here to push me. *(He immediately associated my visit with the death of his wife and turned the conversation in that direction.)*

Pastor. She kept you on the go pretty much?

Harry. Indeed she did . . . Of course, it was all good natured, Reverend. I can still hear her: "Honey, am I going to have to sow the oats for you in order to get it in?" *(I could still detect a certain amount of idealization about her.)* You know, it's hard to get going in the spring after taking it fairly easy in the winter. We have our chores to do in the winter but in the spring and summer we're busy as a cat's . . .

Pastor. You get used to a lighter schedule in the winter and need a little prodding to get going in the spring.

Harry. That's it. A man's not much different than a mule in that respect, is he, Reverend? If only we didn't have to think so much, and worry . . . and grieve. *(He said the last with*

just the trace of sadness. It didn't last, as his next remark was lighter. It may have been a defense against showing more grief.) But then we couldn't enjoy life could we, Reverend? We have to take life as it comes whether it's good or whether it's bad. It's just a matter of steeling ourselves to face it.

Pastor. You believe we can steel ourselves to face any situation that comes up. *(This reflected his thought but I must have revealed some opposition to this conclusion.)*

Harry. Now, I'm not saying we can build up our nerve to a point where we can overcome any situation. I mean we don't really do it on our own . . . I remember too well how busted up I was when I lost the Mrs. I didn't care whether I lived or not . . . The last time you were here, I didn't want you to come in because you reminded me of her. Today, I'm glad you came. I find it a lot easier to think about her now and to talk about her. I still love her just as much as I ever did—in fact, I think she's even closer to me today. It's just that my eyes don't fill up with tears every time I think of her. That's what I mean when I say we can steel ourselves against anything if we give ourselves time.

Pastor. You feel that time makes us forget.

Harry. Not so much forget as it brings relief from pain. I never thought I'd live to see the day when I could talk about the Mrs. without bawling.

Pastor. When your grief was greatest, you couldn't imagine anything bringing you comfort.

Harry. The Devil couldn't make any torture worse than that, Reverend. As kind as you were at the funeral, nothing that you said removed my grief. I even felt bitter when you read those words from the Bible about

Jesus sending me another comforter. *(I think this is a fine example of the importance of the scripture reading at a funeral.)* That's about the only words I remember from the service. I remember thinking to myself that nothing could ever comfort me. I was pretty skeptical, believe me. *(This was spoken in the same tone as the confession of some wrong.)*

Pastor. You no longer feel that way. *(This may seem like an interpretation of facts. His use of the past tense throughout the remarks showed me that he had gained a different view.)*

Harry. That's the strange part of it, Reverend. Here I am, living as usual, making plans for the coming year, sowing my oats as I've done before. She isn't here with me, but yet I can feel her presence all around me. I can do anything but touch her—she seems that close. Do you suppose that's the way God brings us comfort? I keep thinking of her as she was when she was healthy and think less often of her in the casket.

Pastor. You no longer think of her as completely cut off from you.

Harry. That's it, Reverend. I can't explain it, but I no longer feel bitter toward the world for what has happened to her. It sure makes a fellow feel like thanking God, Reverend.

Pastor. You believe God deserves the credit for the change in you.

Harry. I'm sure of it now, after your explanation.

Pastor. You figured that out yourself, Harry. I didn't explain it. It was clear to you when I came in.

Harry. You mean God acted directly with me?

Pastor. What do you think? *(I threw it back to him because I thought he was showing enough strength to accept the responsibility.)*

Harry. Well, I didn't cure my own grief; you didn't cure it at the funeral, so it must have been God. Reverend, would it be all right if I prayed and thanked God for his comfort while you're here? It's easier to think of him when you're around.

Pastor. Please do, Harry, and also include a prayer for me.

In his prayer he asked for forgiveness because of his bitterness at his wife's death and thanked God for removing the pain and bitterness from his heart. He asked God to help the

"good" minister help others in his work. When he concluded his eyes were wet—as were my own.

Harry. Reverend, that's the first time I ever prayed out loud. It sure makes me feel funny . . . but it also

makes me feel good down inside.

Pastor's Comment: I left soon after with a promise to return at some future time. I thought this interview was a good example of a person gaining insights after a bereavement.

Consultants' Evaluations

THIS seems to me a good handling of the situation on the whole. The pastor recognized that it takes time to work through bereavement; he continued his pastoral care until the

grief work was done; and he called at a time when Harry was alone and not preoccupied. Also the pastor did not try to preach or argue Harry out of his grief and resentment. Apparently, he had accepted that resentment in his previous contacts with the parishioner.

The pastor's fourth remark, "You believe we can steel ourselves . . ." seems to respond to the intellectual content of Harry's previous statement and not exactly to the emotion Harry is trying to communicate (as the pastor's own comment seems to indicate: "This reflected his thought . . ."). A better response might have been, "You now see that we must take life as it is, the good with the bad?"

Harry is trying to communicate the fact that he has gained insight and victory over his previous resentment. His response to the pastor's fourth remark is an interesting indication of how the parishioner will often put the interview back on the track after an unfortunate diversionary statement.

The pastor's response, "You no longer feel that way" is another answer of which the pastor himself seems a little uncertain: "This may seem like an interpretation . . ." It is not so much an interpretation as it is a running ahead of the client. Harry has not yet said that he "no longer

feels that way." He has said only that he was very bitter at the pastor during the funeral, and this is the emotion which needs to be reflected. (Is the pastor a little anxious at this point? Does he want Harry to hurry and get over his hostility?) It is a mistake in counseling to "head off" hostile, resentful, or negative emotions.

The remainder of the interview is good, although the pastor's response, "You figured that out yourself, Harry . . ." seems a little argumentative. How about, "You now feel that God has helped you find comfort in your loss?"—**Earl H. Furgeson, professor of Pastoral Theology, Westminster Theological Seminary.**

NOTICE first that though the pastor called on the man, emotionally the man came to him immediately. He started to talk about his feelings. This indicates a relationship of trust and confidence which the pastor had built up prior to the call.



Wise

Certain normal symptoms of grief are evident here. A feeling of emptiness, a difficulty in reorganizing his life apart from the deceased, the pain of the grief, the lessening of the pain, a sense of closeness with his wife, a sense of gratitude for his release from pain. The wound was healing and the pastor was very careful not to disturb it further.

There is insight here as to the function of the funeral service. Apparently the man remembered only part of the service, and this because it made

him feel bitter. This is not necessarily a bad thing; it helped to bring his feeling to the surface. He needed further help in handling the feeling. We should not think of worship as a time when only "nice" feelings are experienced. It is a time when people ought to be able to know their honest feelings, and this man knew that.

Throughout the interview the pastor shows real understanding of the pain this man is experiencing. Some of his responses were not accurate, but the man corrects him. There was real acceptance, understanding, and honesty in the pastor. His ego did not stand out. He could help the man understand the processes through which his pain was relieved, rather than taking the credit himself. He could accept the man's desire to pray and give him freedom to pray, asking to be included.

The pastor was helping this man to help himself, he was helping him to find a direct and real communion with God, and he was keeping himself in the background. He does not try to dominate, exploit, or control the situation. This is a fine illustration of the kind of religious experience that can occur when persons are helped to be honest with themselves through the strength that comes from an understanding and accepting pastor. God becomes real to men through the pastor's love and understanding.—**Carroll A. Wise, professor of Pastoral Psychology and Counseling, Garrett Biblical Institute.**

Old Custom Dying

Should we give our rural minister vegetables or fruit or other produce when he makes a pastoral call?

This is an old custom, but many churches are quitting it. They claim it is better to pay him a proper salary and let him buy his own food.

Russell Hoy, in Ohio, lives on what he calls the "Ministers Homestead." He raises his own poultry, fruit, vegetables, milk, and meat on his 14 acres.

The story of his work and fifteen other similar rural pastors is described in a bulletin entitled "One Foot on the Land," which the Rural Church Department, Drew Seminary, Madison, N. J., is distributing.

Eastern Orthodox Worship

By GILLETT BECHTEL

The service of worship in churches of the eastern rite retains features of the ancient liturgy developed before the earliest great schism. The author serves Ocean Park (Calif.) Church and is a member of the Order of St. Luke.

ALTHOUGH there are over 150 million Christians of the eastern rite in the world and eight large national groups of Eastern Orthodox people in the United States, until recently few Americans knew anything about the great tradition of the Church of Constantinople. We can learn a great deal about worship from the study of the magnificent liturgical treasures of the Byzantine rite.

One outstanding tendency of the Eastern Church is its extreme conservatism. Practically no change has been made in its worship since the ninth century, and the main outline of its services dates from the fourth century. Features have been added in the intervening time, but few deletions have ever been made. Sections of the service take us back to the days of the Catacombs when the doors had to be guarded for fear of persecution.

The Byzantine rite is the most elaborate in Christendom and has had a strong influence on all the liturgies of the separated eastern churches. The lengthy services are given as rich a setting as the congregations can afford. All services are sung, with a choir whenever possible. The bald, hasty performance of Roman Low Mass has no counterpart in the East. The gorgeous symbolism of the Book of Revelation is realized in the eastern rite.

According to tradition the envoys of Tsar Vladimir of Russia, who were sent to investigate the rival claims of Rome and Byzantium, advised union with the Eastern Church after being dazzled by the Liturgy in the cathedral of Hagia Sophia where, they said,



Bechtel

"We did not know whether we were in heaven or on earth!" The visitor to an Orthodox church will have something of the same reaction when he sees the blaze of candles and lights that gleam before the multitude of ikons, or pictures, and hears the soaring music. There are no statues, but many pictures are displayed in every church.

The services are in the language of the people and have been translated into many tongues. Most Orthodox services are in the language of the fatherlands of the various groups, but in a few instances English is used in America. The most common languages are ancient Greek, Old Slavonic, and Arabic. The prayers of the various services are gems of literature. Inexpensive copies of the Liturgy of Saint John Chrysostom are available from several sources.

Services of the Eastern Church are practically identical in every church. The unity of the Eastern Church is expressed in dogma and liturgy rather than in centralized authority. The Eastern Church consists of a family of independent national churches who look to the Patriarch of Constantinople as the spiritual head and presiding bishop of the whole church.

The idea of a Pope is anathema to the Greek Church. Christ alone is the true head of the Christian Church, and dogma is defined only by the whole world church in a General Council. Only seven General Councils have ever been held, and these are the source of Orthodox doctrine.

The worship centers in the Eucharist, which is usually called the Divine Liturgy. There are two liturgies used by the Orthodox, the Liturgy of St. John Chrysostom and the Liturgy of St. Basil. The first is used through the year, the second on twelve great feasts. Both have the same ceremonial, but the prayers of the Liturgy of St. Basil are generally much longer.

An interesting feature of the Eastern liturgy is the important part played by the deacon, who may never rise to the priesthood. Priests do not act as deacons, and when the bishop is present do not take a large part in the liturgy. The deacon acts as master of ceremonies and gives directions to the bishop or priest. He leads the prayers and litanies of the people, whose part is largely usurped by the choir in modern practice. The use of litanies is extensive, and the churches ring with the oft-repeated response of "Kyrie Eleison," or "Gospodi Pomilui" in Slavonic.

The most outstanding piece of furniture in the Eastern Church is the image wall or *iconostasis*, which separates the altar from the body of the church. This is covered with ikons and has three doors in it. The central door is called the Holy Door. Only the clergy pass through this door, and they only during the high points of the services. The Little Door, on the north side, is used for ordinary entrances during the services. The other door is used for entrance into the sacristy and not during the services. The doors are opened and closed at various parts of the services, according to the complex symbolism of the

liturgy. The Holy Door is closed and curtained at the solemn moment of consecration of the elements.

Behind the *iconostasis* stand the altar and bishop's throne. On the south side of the *bema* or sanctuary is the *diaconicon*, or *sacristy*, where the clergy are vested. On the north side is the table of *oblation*, or *prothesis*, where the elements are prepared for consecration. The *diaconicon* and *prothesis* may be in separate rooms if the church building is large enough. There is only one altar in each church. The sanctuary has the aspect of the Holy of Holies in Solomon's Temple in being separate from the rest of the church.

Traditionally, there are no seats in the Orthodox churches, and the faithful stand during the long services. Some American churches have installed pews and some have installed organs.

Pipe organs were invented in the East, but were first used in taverns. They were excluded from churches because of their profane associations. They were introduced in the West when a Patriarch of Constantinople sent one to a Roman Pope. Not having any evil connotations they were used in church in the West. Russian church music has developed a gorgeous polyphonic style.

Byzantine vestments are approximately similar to western eucharistic vestments, but of a different cut. The chasuble (*phelonion*) of the Greek

priest is cut away in front and long in back so that it looks much like the western cope. In usage it is worn when either cope or chasuble are worn in western usage and is not exclusively a eucharistic vestment. The stole (*epitrachelion*) is sewed together down the front, but looks like the western stole and is similarly worn for all priestly functions.

The Sabbath follows Jewish tradition and begins with vespers at sundown on Saturday. Matins comes at dawn, and the Divine Liturgy before noon. In old times, and today in the monasteries on Mount Athos, the service was an all-night vigil. Even now, the Divine Liturgy will take two to three hours.

The symbolism of vespers looks forward to communion with Christ in the Eucharist and has an Advent theme. The service begins with the Holy Door open and the lights of the church blazing, typifying the unity of man with God in the garden of Eden. The clergy in procession cense the whole church, typifying the Spirit of God moving upon the face of the waters at creation.

Psalm 104 is sung in praise of the Creation. Psalm 1 follows, in remembrance of Adam's state before the Fall. After this the Fall is symbolized by the closing of the Holy Door and the extinguishing of the lights. The priest stands before the closed door reciting the Prayers of Light, while the deacon and choir fervently recite



THE PASTOR, Father Meena, of St. Nicholas' Orthodox Church, stands in the open doorway before the altar. He is wearing the full eucharistic vestments of the Byzantine priest.

the Great Litany with its response of "Lord, have mercy, Lord, have mercy." This is followed by similar petitions by priest, deacon, and choir.

The priest retires into the sanctuary through the Little Door and returns bearing a single candle, symbolizing Christ, the Light of the World. From this all the lights are rekindled and the choir sings, "O Gladsome Radiance." The Holy Door is opened for a period as a promise of reunion with God through the coming of Christ and is then closed before the dismissal.

Matins, or orthros, hails Christ the Sun of Righteousness as the day dawns. The resurrection theme is also strong in matins. In modern practice matins is held just before the Divine Liturgy by the Greeks and immediately following vespers Saturday night in the Russian churches.

The Liturgy proper has three sections. The first is the *prothesis* or preparation of the elements by the clergy at the Table of Oblation. This is done with great ceremonial detail. After this comes the public cere-



ST. SOPHIA (Greek), a new million dollar cathedral, nears completion in Los Angeles. The square Greek cross graces the gable ends.



THE ICONOSTASIS of St. Nicholas' Orthodox Church in Los Angeles. The altar can be seen through the Holy Door.

monial, beginning with the Liturgy of the Catechumens. The deacon says, "Sir, give the blessing," and the priest responds with an invocation. Then follows the Great Litany and Psalm 103, "Bless the Lord, O my Soul." Then comes the hymn to the Trinity followed by the Beatitudes, a common touch with the Methodist liturgy.

The "little entrance" of the Word is made, in which the Epistles and Gospels are brought out from the altar by the deacon, who gives the admonishment, "Wisdom, O people! Let us attend!" After the reading of Epistle and Gospel the book is replaced on the altar and other hymns and prayers are offered, closing with the litany for catechumens. Following this there is the exclamation, "Depart, all ye catechumens."

Once only the baptized faithful were allowed to remain for the Liturgy of the Faithful to share in communion. Nowadays infants are baptised, by trine immersion, and receive confirmation by anointing, which may be done by a priest who uses oil blessed by the Patriarch im-

mediately after baptism. They are given communion while still babes in arms. No one is compelled to leave at the dismissal of catechumens in modern practice.

The Liturgy of the Faithful begins with the Cherubic Hymn during which the elements are brought out the Little Door in solemn procession and carried through the Holy Door. This is called the "great entrance." Reverence is paid to the unconsecrated elements as being already symbols of the dead body of Christ. Then follows the Nicene Creed, before which the deacon cries, "Guard the Doors," an exclamation from the years of persecution when slaughter might follow confession of faith.

After this follows the lengthy Anaphora. This is arranged in a pattern familiar to Anglicans and Methodists. It consists of Salutation, Sursum Corda, Sanctus, and Benedictus qui venit, an offertory, the Institution, Epiclesis, and Lord's Prayer. The climax of the Anaphora is the Epiclesis, in which the Holy Spirit is invoked to effect the consecration of the

bread and wine to the body and blood of the resurrected Christ. All this takes place behind the closed doors, during which time the choir sings.

The clergy are communicated, and then the chalice is brought out through the Holy Door. The people come forward to receive the elements standing before the Holy Door. The bread is broken into the chalice and the people receive the elements together from a spoon offered by the priest as the deacon holds a red cloth under their chins, the choir singing meanwhile, "Receive ye the Body of Christ, taste ye of the Fountain of Life."

The service concludes with prayers of thanksgiving and hymns of joy. The people receive the benediction and depart, after which the clergy retire to the altar for the thanksgiving and the reverent disposal of the remainder of the holy gifts.

This brief outline in no way does justice to the grandeur of the Orthodox Liturgy, but the writer hopes it will stimulate interest in a fascinating and little-known field.

LENTEN PREACHING

Life's Severity

February 18, Ash Wednesday. Micah 6:6-8; Mark 12:28-34. Ash Wednesday is the forty-sixth day before Easter. It is the Wednesday before the sixth Sunday before Easter. The symbol of the ash is significant. In the Hebrew religion, mourning and penitence were long associated with sackcloth and ashes.

Lent¹ is the season during which we face realistically the severity of life. We reflect upon the importance of self-denial and self-discipline. We exercise rigid self-examination. There is a common practice through self-sacrifice to give up things that we very much desire. The Roman Catholic Church practices an external discipline of self-denial which we commonly caricature as the giving up of things we do not really want anyway. Protestants who observe Lent are under obligation to accompany these external manifestations of self-sacrifice with internal self-denial.

Lent is that season of the church year during which we contemplate the tragedy of life. But more than this, it is the hour when we see the participation of God in the suffering of man. The church year without Lent would be what the Controller in Aldous Huxley's story *The Brave New World* (Harper & Brothers) called "Christianity without tears." Lent is that season of the church year when we invalidate man's cynical claim that religion is saccharine, spineless, and sentimental escapism.

The minister may want to set the tone of his Lenten preparation by reading a sermon like the one entitled "Heartbreak Hill," in David A. MacLennan's *Joyous Adventure* (Harper & Brothers).

The material for Ash Wednesday comes from two of the best-known passages in the Bible. The quotation in Micah stresses the well-rounded summation of the contribution of the prophets to religious insight and ethical living, and the passage in Mark emphasizes the dual law upon which Jesus insisted that everything else rested. It is probably well that Lent begins with these basic ethical considerations which are fortified by man's complete devotion. This is one season of the year when the preacher is likely to succumb to the temptation of being lost in the theological stratosphere. The minister must undergird all of man's effort with the great eternal assurances and understandings, especially of the gospel materials from which he will be preaching during the Lenten season.

February 20, World Day of Prayer. No practice of prayer is more neglected or more necessary than that of intercession. Our new president, Dwight Eisenhower, repeats what world scholars long have told us, that intelligent people cannot be isolationists. If we are ever to find the solution to the problems of community, we must learn honestly to pray for each other. The entire Christian world needs to kneel in intercession for humanity.

Two of the most helpful treatments of this question of intercession in recent books are the "Observations on Intercession" in Albert Edward Day's *An Autobiography of Prayer*, pages 191-209 (Harper & Brothers); and "The Practice of Intercession," pages 232-247 of Leslie Weatherhead's im-

portant study *Psychology Religion and Healing* (Abingdon-Cokesbury Press).

The Battle with Temptation

February 22, First Sunday in Lent. Isaiah 58:6-12; Matthew 4:1-11. Suggested hymns:² 126, "Lift up your heads, ye mighty gates"; 130, "O Thou Eternal Christ of God, Ride on! Ride on! Ride on!"

Sermon Text: *Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him* (James 1:12).

The words in James may serve as a text for the treatment of the material in Matthew 4:1-11 on the temptation of Jesus. Fyodor Dostoevski described this account of the temptation as one of the most remarkable in all literature. He was quite sure that if it had been lost the world's poets and prophets could not create it with their own wisdom.

This important passage in Matthew indicates the inevitability of choice. Thomas Huxley speaks for a mood in all of us when he writes: "If some great Power would agree to make me think always what is true and do what is right on condition of being turned into a sort of clock, I should instantly close with the bargain. The only freedom I care about is the freedom to do right; the freedom to do wrong I am ready to part with." Yet take away the possibility of doing wrong and man can no longer do what is right. Level man, endowed with moral responsibility, to an automaton and what you have is less than life. With greater perception G. K. Chesterton insists on "the right to be damned." Aldous Huxley, Thomas Huxley's grandson, grapples more profoundly with the problem of life's terrible choice in his *Brave New World*.

Man's spiritual pilgrimage forces him to choose between rival options. Those who stumble over the imagery of personalized temptations which faced Jesus in the wilderness will do well to remember that all live options are personal. In no passage in literature anywhere are life's compelling alternatives so clearly presented. The three temptations are the claims of materialism, authoritarianism, and secularism. They represent appetite, attribute, and attitude. They typify passion, pride, and power. They dramatize the attraction of self-indulgence, self-importance, and self-dependence.

Consider the temptation to materialism—*Command these stones to become loaves of bread*. The temptation to look after ourselves first is easy to rationalize. Dead men discontinue conscious acts of service. Our preoccupation with security is one manifestation of this temptation. We justify getting what we want in the economic arena under the dignified guise of "free enterprise." In politics it expresses itself in imperialism, as we see it in others, or in enlightened self-interest, as we see it in our own policies.

Jesus' own interest in meeting physical need makes yielding to this temptation so plausible. The Master met man's physical need. He never intended that we should live without bread. But when we give priority to the bakery over the beatitude we threaten the end of civilization as we know it. Man has to put the kingdom of God first and self subservient to it. So Jesus answers the temptation with the assertion that bread alone is never sufficient.

¹ Liturgical color for Lent, except on Good Friday, is purple or violet.—Ed.

² Numbers of hymns refer to *The Methodist Hymnal*.

Observe the temptation of authoritarianism. You have to show people who is really boss. The democratic process is discouragingly slow. It is much easier to take things in your own hands. Distinguished Americans like Alexander Hamilton will support you in your despair of the common man. The world's egomaniacs have all succumbed to this temptation. No temptation is more relevant today than that of choosing to follow a dictator rather than to think for oneself. We worship power. The submissiveness of man prompts him to incline to a masterful will.

A third temptation is that of secularism. This is the conclusion that God is no more important than anyone or anything else. From the vantage point of a high mountain the tempter challenges Christ to indicate who really controls and dominates the world's cities. You can make a relatively strong case for Satan. It is hard to demonstrate that Christianity is a paying proposition. The current demonstration of higher loyalty to a service club than to a church shows how deep have been the inroads of secularism. Our moral relativism shows that we do not really believe in any ultimately valid criterion of what is right.

After enunciating the contemporary nature of the temptations of Jesus the minister may wish to direct his hearers to the sustaining resources with which temptations are faced. Christ is man's example but he is also the pilgrim's aid. Man is supported in the struggle not only with the knowledge that Christ has been tempted in all things as we are without sinning, but that God will not suffer us to be tempted above our ability to withstand.

Supporting resources for man's struggle in temptation will be found in history and literature. One such is the struggle of Emile Zola (in the Dreyfus case) who might have received the coveted award of the French Academy. Because he retained his integrity he was rewarded with ostracism and virtual banishment. Yet at his death his friend, Anatole France, paid him this tribute: "Do not pity him. Rather let us envy him. He was a moment in the conscience of man."

Righteous Indignation

March 1, Second Sunday in Lent. Revelation 19:5-10; Mark 11:15-18. Suggested Hymns: 12, "Joyful, joyful, we adore Thee," 137, "O Love divine, what hast Thou done!"

Sermon Text: *My house shall be called a house of prayer for all the nations . . . but you have made it a den of robbers* (Mark 11:17).

No passage in the New Testament has been more abused than that describing the cleansing of the temple. The parallel account in John carries the phrase "making a whip of cords," but there is nowhere any indication that he used it on people. From this one phrase we have erected a fantastic structure of arguments in favor of war and untold violence. We have claimed that when men violated the use of God's house Jesus served eviction papers in no uncertain manner.

It is much more likely that we shall be true to the spirit of the occasion if we understand that Jesus was capable of vigorous and vehement protest against all evil which he expressed in forthright action. The church is always less than the church when it is incapable of displaying righteous indignation. The first century Christians bore their trials with amazing tenacity. They scorned the tyranny of Rome. They maintained order while their enemies generated chaos.

In every age of spiritual discernment and moral reform the church has been capable of indignation of wrong. Luther, Zwingli, Calvin, and the dour Scot, John Knox, all reproached the church for toleration of evils in her own and public life. The church has the continuing obligation of championing

every effort to clean up life, to raise standards of law enforcement, and to elevate the laws themselves. Historically it has made a protest against war and international selfishness.

It is important to notice that Jesus' indignation was occasioned not by what the religious people of his time did, but by what they failed to do. Jesus did not condemn the institution of marketing. He condemned rather what preoccupation with marketing had done to the spiritual sensitivity of the money-changers. Jesus had defended the gathering of grain on the Sabbath. His answer was clear enough, *The sabbath was made for man, not man for the sabbath*, to which he added the significant word, *The son of man is Lord even of the sabbath*. So long as man remains master of what he is doing his spiritual nature is not being damaged.

Spiritual death is a slow and subtle thing. It is frightfully easy to die morally and spiritually without awareness on the part of the dying. We lose spiritual and moral vitality not because we choose deliberately to follow the evil course, but because we allow ourselves imperceptibly to drift away from spirituality. The moral and spiritual disintegration of whole peoples in our time serves as a tragic illustration of the problem. Surround life with the unworthy and the cheap for a long enough time and the moral discrimination of a people is destroyed. Wherever the spiritual life of man was threatened, Jesus was indignant for he knew that shock treatment was the only thing which could restore the sanity of the ailing. Jesus knew that the living dead are the major liability of the church. He insisted that this tragedy is far more poignant than physical death.

Charles Wesley gave us a hymn (No. 402) which speaks to this problem which once was used at the opening of Methodist conferences:

*And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For His redeeming grace.*

Long before the mortician knocks at the door we will do well to ask ourselves whether we are spiritually alive.

One may wish to strengthen a sermon on Jesus' indignation against spiritual insensitivity by suggesting the Christian disciplines by which such may be avoided. The New Testament has much to say about the place of discipline, insists on the necessity of private devotions, and places great emphasis on the stewardship of all of life.

Impatience with Excuses

March 8, Third Sunday in Lent. Romans 12:1-5; Luke 14:16-24. Suggested hymns: 1, "Holy, holy, holy"! 111, "Fairest Lord Jesus"!

Sermon Text: *They all alike began to make excuses* (Luke 14:18).

The gospel setting for the Master for this Sunday finds him as a dinner guest at the home of a ruler of the Pharisees. Jesus was not the perfect guest. After annoying his host by healing a man with dropsy, he told a tale of those who are always seeking places at the head table at a wedding dinner. After setting forth the rules of etiquette for guests at the dinner, he insisted on advising the host in the selection of his guests. He cautioned against concentrating upon friends, brothers, other relatives, and rich neighbors who would reciprocate.

After an abrupt silence Jesus, who never seemed to know when it was tactful not to speak, insisted on telling another story of a banquet. In this after-dinner story he set forth

the excuses which are commonly given to avoid demanding invitations. The first man wanted to survey land which he had just bought. The second wanted to see whether he had driven a bargain in the purchase of oxen. The third, newly married, did not want to neglect his bride. The householder replaced his distinguished guests with the poor, the maimed, the blind, and the lame.

The spiritual implications of the story were inescapable. No man could protect himself with the securities of comfortable living so as to escape from the coming of the kingdom of God. When privilege and promise are barriers to man's awareness of the kingdom, those whose poverty or illness have made them more open to the love of God will share the inheritance of the kingdom.

In developing this theme, the preacher may desire to examine the excuses. They begin on the low level of pride and vanity, advance to the level of substituting work for the spiritual invitation, and then to the still higher level of conflicting loyalty in which high tribute is paid to the family responsibility. Yet even this highest excuse is unworthy, and later that day Jesus insisted that if anyone who came to him did not hate his own father and mother and wife and child and brothers and sisters, and even his own life, he could not be a disciple. Life's highest commitments take on permanence only after they are sealed in loyalty to the higher law of God.

The excuse makers failed because they did not sense the importance of the invitation. They preferred to follow their own pursuits rather than to accept the obligations of being worthy guests. Here is the old contest of trying to supply the content for God's kingdom instead of acknowledging that the King himself must define its demands. Whenever we want God to bless our economy as though it were his, or put his stamp of approval upon our national effort as though it were

the essence of his kingdom, we are guilty of the excuse makers' mistake. The worthy guest knows that the host establishes the pattern of the banquet. Seldom do we welcome God as he is. Commonly we want him to entertain us in his kingdom while we set the pattern of behavior.

A second mistake which all who made excuses had in common was that they had accepted the invitation, and at the last minute had refused to attend the dinner. Christ is quite clear that we cannot really be his disciples unless we will pledge constant following to the end. *No one who puts his hand to the plow and looks back is fit for the kingdom of God.* Jesus could never accept apology as a substitute for constancy.

There is much stimulating material available for the minister who will face up to the fact that we have attempted to make Christianity easy instead of exacting. Halford Luccock has stated the problem quite clearly in his book *Marching off the Map* (Harper & Brothers) in his sermon entitled "Life's Saving Tension." Harry Milton Taylor deals with the same problem in a somewhat different fashion in *Faith Must Be Lived* (Harper & Brothers) in a chapter entitled "Life Transcendent."

Perhaps the last mistake of those who excuse themselves so readily is that they were in error in failing to sense the urgency of attending the banquet at the time when the invitation was extended. Here one may wish to point up the relationship of the timeless truth of God and the urgency of the hour at hand. We all have a too easy tendency to postpone action into the distant future. If Jesus drew on the resources of the past, and anchored his life on future hope, none saw more clearly than he the opportunity of the moment. While life is set in an eternal context, we must be constantly aware that we have not forever.

(To be continued in February)

Liturgical Question Box

QUESTION. *What is the best arrangement of altar linens for (1) the traditional altar, and (2) the communion table placed on the lower level?*

ANSWER. (1) The altar is arranged according to tradition, which is based on the symbolism of Holy Communion as an act of holy mystery. The ancient picture was that of the tomb of Christ, and the linens corresponded to the wrappings of His Body. First there was the *cere cloth*, a rough linen cloth which covered only the top, the *mensa*. Over this was placed the *super-frontal*, the linen cloth which had a narrow strip of colored cloth, according to the seasonal colors, which would hang down in front. This terminated in a fringe. Over this was the Fair Linen, which was of the finest quality, embroidered with five crosses corresponding to the five wounds of Christ. This was the width of the *mensa* and long enough to come down almost to the floor on both ends. In the center of the Fair Linen was placed the *corporal*, so-called because it received the Bread (the Body). It was a small square of linen, upon which were placed the sacramental vessels.

Wherever there are true altars, it is well to observe the traditional setting, and to use these various sacramental linens in their proper form. There is a beautiful symbolism in this use which may be used to teach the people some of the deeper truths of the faith. One little item gives occasion for a sermon. It concerns the five crosses on the Fair Linen. A communion steward who knew little about the traditional arrangements asked her pastor why they were there. Seeking

to be practical, he suggested that one purpose might be to assist in lining up the altar cloth. "If you get each corner cross in place, the linen will hang true and straight." And then he wrote a sermon on "Lining Up the Crosses."

But there is another tradition that has much force in Protestantism—especially among those of the Reformed churches. According to this, the Holy Table is a symbol of the communion of Christ with believers. They think of it, not as the place of sacrifice, but as a place for table fellowship. Thus it is a table around which gather the disciples of our Lord. According to this plan, the table should be placed out from the east wall sufficiently so that the officiating minister can sit and stand behind it.

One new development is taking place in the Roman Catholic Church that should possibly have some influence upon our thinking. Many of the best liturgical scholars in that church are advocating the use of a communion table, in addition to the altar. Placing the table among the people, the Priest stands behind it, so that all his movements are clearly visible. The people come to this table for communion. Thus the medieval emphasis upon the mystery is discounted and the trend is toward an emphasis upon fellowship.

In view of this, it would seem that we Protestants have no need to apologize for our traditional emphasis upon the communion, rather than the sacrifice. There are, however, aesthetic and symbolical reasons for accepting the modern trend toward the use of the altar as a focal point for our worship, rather than the pulpit.—R. P. Marshall

RESPONSIVE

EDITOR: Thanks ever so much for publishing the proper ecclesiastical color for each of the seasons. One thing I have come to appreciate in you and your editing of *THE PASTOR* is that you not only publish a paper that is responsive to the needs of the ministers, but you are sympathetic with suggestions from time to time. It is easy for me to see why *THE PASTOR* continues to be the best publication of its kind for a minister to have. . . .

HUGHES B. MORRIS, *the Methodist Church, Rochelle, Ill.*

CAN USE INFORMATION

EDITOR: I want to thank you for the series of articles . . . by Ralph L. Roy.

For the first time in my ministry I am having people come to me with hand-fuls of this literature you describe ["Methodism's Malcontents," Nov., p. 7], upset by its charges and not knowing what to think about it.

One family refused to make a subscription to the budget and even though I went to see them and sat down with them to talk it over, they will not even come to church now "because Bishop Oxnam is a communist." There are many people in Des Moines who have swallowed whole these charges against Oxnam. Thank you again for the articles and the information contained in them. We can use it.

ALFRED H. BARKER, *Trinity Methodist Church, Des Moines, Iowa.*

BALANCE WHEEL

EDITOR: I am one of the 18,000 who, Ralph Roy states in his article "Methodism's Malcontents," receive Bob Shuler's *The Methodist Challenge*, and I say, "Praise God for Bob Shuler." He and his paper are a balance wheel which Methodism so greatly needs today.

I most certainly do not agree with all he has to say. He goes way too far to the right in reaction to some of "Social Action's" leftist leanings. His stand on the matter of arms brings to mind a quotation from Harold Bosley's sermon, "The Christian Witness for Peace," in which [he states] that some Christians are like the militarists whom they condemn, in that they love peace so well they are willing to fight for it.

But on the matter of preserving our conservative doctrine as set down by

our great founder, John Wesley, Bob Shuler would have few peers. May all of us who are dedicated to preserving our original doctrine and Articles of Religion be thankful for the life of Bob Shuler, who has so dedicated his life.

JOHN E. DAVIS, JR., *minister, Sandy Lake Methodist Church, Sandy Lake, Pa.*

FEDERATION PHILOSOPHY?

EDITOR: I am neither a Circuit Rider nor a member of the Methodist Federation for Social Action. Bob Shuler and the American Liberties Union are equally offensive. As a member of the recent General Conference I had hoped that these radical groups had been properly spanked. I should have known better.

Therefore, since you insist on continuing the Methodist Federation philosophy in the otherwise respectable [*THE PASTOR*], please give the Circuit Riders a chance for propaganda or help me get on their mailing list for the purpose of equalization.

JOHN W. HOLLISTER, *superintendent, Charleston (W. Va.) District.*

FACTS ARE VALUABLE

EDITOR: Congratulations on your courage in including the article "Methodism's Malcontents" by Ralph Roy in *THE PASTOR* [Nov., 1952, p. 7]. No doubt you will receive some letters of condemnation because this article was included, but I think there is real value in getting a factual statement of this kind out into the open so that people can realize what is going on in the church.

I just wanted you to know that there are many of us who appreciate your including an article of this kind in your magazine.

E. D. STAPLES, *Board of Education of The Methodist Church, Nashville, Tenn.*

SINISTER AND THREATENING

EDITOR: Congratulations upon the article . . . "Methodism's Malcontents." It is excellently done!

If any thing, Mr. Roy handles with almost undue gentleness and mercy the "Circuit Riders, Inc." organization and certain persons dealt with in his article.

My own feeling is that the "Circuit Riders, Inc." constitutes one of the most sinister and threatening organizations

within the entire church. . . .

They are part of the hysteria of the present national and world crises, and, let us hope, will die out when greater sanity returns to us. One of their members has indicated that they intend to have a chapter organized in every local Methodist church, so that when a pastor dares to say anything which does not harmonize with their idea of religious or national loyalty, they will "crack down on him." Let such a crowd perfect its organization, and the subsequent stifling of freedom of thought and utterance, which has . . . been the glory of Methodism, becomes evident.

Indeed, not only does this organization threaten every local pulpit and local congregation with disaffection and turmoil, but it would seem they likewise hold a similar and equally potent threat over our Council of Bishops; for I am told that it is their purpose to carry out the demand which was voiced on the floor of the General Conference, that no bishop in the church shall be allowed to belong to any organization other than those officially recognized by the General Conference. No bishop worth his salt would surrender his rights as a Christian and an American citizen so far as to take any such loyalty oath; so, if this report is true, all would sooner or later become targets of this organization's irresponsible spleen.

Not even the Methodist Federation for Social Action which they so aggressively attack has ever even faintly suggested any such invasion of individual pastoral and congregational rights nor the rights of our Council of Bishops. One has to go to the Ku Klux Klan to find any organization with a similarly malevolent threat.

Not the least serious aspect of the so-called "Circuit Riders, Inc." is the danger that it . . . will endeavor to infiltrate the . . . Methodist Board of Lay Activities. . . .

P. S. I suggest that you send to [those] named in this article on "Malcontents" a copy of the truly remarkable article in the same issue of *THE PASTOR* by D. F. Fleming, entitled "The Assaults Upon Our Civil Liberties." It is scarcely less than a "scoop" on your part to secure such an article for *THE PASTOR*. Heartiest congratulations!

CORLISS P. HARGRAVES, *Nashville, Tenn.*

LIGHT OF THE SOUL---Voltaire

THE EXPERIMENT WORKED

EDITOR: C. Stanley Lowell ["Let's Bury the Corpse," Sept., p. 2] reminds me of the minister who was asked to officiate at a funeral shortly after arriving in a new charge. When he stepped up to the pulpit he saw the man he expected to bury seated and very much alive among the pallbearers instead of being in the casket. It seems to me that C. Stanley Lowell is probably in the same spot that I was when I read and agreed with his article. I had only a partial understanding of the "life-centered" approach.

I invite him to experiment in the following way: Take the large chart "Resources for Christian Teaching" obtainable from The Methodist Publishing House, a copy of the teachers' materials, the pupils' materials for each grade for one quarter, a copy of "Bible References" (pamphlet no. 107E, Service Dept., Box 871, Nashville, Tenn.) and go out to new people asking them to be church school teachers. I did this after reading his article. I explained to each teacher—for each prospect became a teacher—the goals for each age group and traced them from the Nursery through the Youth departments. I explained the goal and experiences that are helpful for the specific department and class in more detail. I outlined the amount of work necessary for adequate preparation and found for the first time in my ministry people really willing to do the job.

There are some pitfalls in the material: You simply *cannot* teach it on fifteen seconds' notice; you can't even fake it. You can't teach it adequately if you are trying to use the materials alone without the Bible references that are indicated. You can spend 90 per cent of the time on the introduction and 10 per cent on the body of the lesson, and come out the same place that you do when you do the same thing in a sermon or any other type of communication or teaching. The illustrations without the interpretations are empty, just as the story of the Good Samaritan is empty without the question "Who then . . . was neighbor . . . ?" and the statement, "Go and do the same."

Mr. Lowell says that it doesn't work. The same can be said of Christianity as a whole and the Sermon on the Mount in specifics. It hasn't been worked in most cases.

I went to Sunday school where the material was theologically based and Bible centered. My wife attended Sunday school where the closely graded material was used carefully and consistently. In seminary we took many of the same courses in Theology and in Biblical Interpretation. In every case, her Sunday school training gave her a head start, because I had to learn in seminary what she had learned in Sunday school during her public school days.

AUSTIN G. RUGGER, *Raymond Methodist Church, Raymond, Wash.*

A LOOK AT "THE CORPSE"

EDITOR: In his article . . . C. Stanley Lowell has done us a service by raising a challenging problem and some crucial issues in religious education. Doubtless he speaks for many ministers who are frustrated and baffled by the apparent ignorance and lack of interest in religion on the part of the general public. Unfortunately his article, while provocative and well written, is emotional rather than rational, negative rather than constructive. It may have been written in that vein intentionally, in order to arouse discussion. . . .

In discussing curriculum constructively, let us begin with a definition of curriculum. Curriculum is the total situation set up by a local church which effects experience, and thereby fosters learning. Curriculum is what actually happens in a church school, rather than what is suggested in the written textbook or teacher's guide. . . .

In planning curricula we start with objectives. What do we want to accomplish? Our objectives grow out of our philosophy of education which in the Christian Church is rooted in our understanding of the nature of the gospel. This is the *given* with which we start. It is at this point, however, that we run into differences because Christians disagree upon the nature of the gospel, or differ in the aspects of the gospel that they emphasize, and therefore disagree upon the nature of the objectives to be achieved in religious education. . . .

But the gospel is not the only *given*. The pupil—and his nature—is given also, and it is given by the Creator. All philosophies of education and all theologies have to accommodate themselves to the hard realities of the nature of persons as we find them. Here is a second point of disagreement. We differ in

our understanding of personality. All too frequently the church ignores what little we do know about how persons learn, and about attention, remembering, and forgetting. Get any group of teachers, parents, or clergymen together, and they will have different notions of personality. . . .

There is still a third *given* with which we must work. That is the specific situation within which we find ourselves. Churches vary, regions vary, social classes vary in problems faced, in cultural patterns, in moral and esthetic standards, in values. The appalling problem to any curriculum writer is how material produced by any central agency can be made flexible enough so that it can be adapted easily to the tremendous variety of situations that exist within a single denomination. . . .

Let's face it. Any material produced by a denominational agency has to be sold to a large number of churches, and that means to a large variety of persons. Otherwise it could not be produced at all. And it has to be produced by some central agency because it would neither be possible nor feasible for each church to produce its own. But this means that the planning body has to find some common denominators in theology, ethics, and Bible that will appeal to all, it has to guard against arousing the deeply seated prejudices of various blocks of constituents, and it has to contain something for all. Even then, how many churches, like Mr. Lowell's church, feel so strongly on a particular issue that they boycott their own denominational material? This is true within the Presbyterian Church, as well as in others. . . .

When all is said and done, the churches in America have the best and richest curriculum resources for religious education of any country in the world. . . . But what is our greatest strength may also be our weakness. We may be assuming that curriculum materials are central, while all the time it is the teacher who is central. . . .

I, too, believe that our curriculum needs to be revised and improved continually. Doubtless the improvements I would suggest would not all appeal to Mr. Lowell. Therein lies our problem. Let us discuss the problem to see if we can reach greater consensus, rather than muddying up the waters by clever propaganda for a position.

PAUL B. MAVES, *Drew Theological Seminary, Madison, N. J.*

Commitment Day This Month

Under the direction of The Methodist Board of Temperance Commitment Day is scheduled for observance on January 25 throughout the church.

It is expected to be the largest observance of this special day yet experienced, according to Caradine R. Hooton, executive secretary of the Board of Temperance. This is said to be the result of new enthusiasm within The Methodist Church for the movement toward commitment to total abstinence from alcoholic beverages, and it is spreading into other denominations and church agencies.

Estimates made by the Board of Temperance indicate that there are now 38,000,000 total abstainers in America above the age of fifteen. Some figures place the total number, including children, at 65,000,000. The Roman Catholic Church, according to Dr. Hooton, is now seeking to enroll 15,000,000 additional total abstainers.

Commitment cards, available to churches for the 1953 observance, provide a means of church members registering their intentions with regard to the use of beverage alcohol. In addition to the commitment to total abstinence there are "supplementary commitments," providing alternatives that give opportunity for action going beyond mere pledge-signing. They include the intentions to seek to win others, to express appreciation to radio and television stations that do not carry liquor advertising, to support local legislation to hamper "the liquor traffic."

In an effort to encourage the new President in a "crusade for clean government," Board of Temperance spokesmen are urging churchmen—pastors and lay members—to contact the White House and their representatives in Congress "with creative demands for a complete reconditioning of the moral standards of our American life."

"This will include positive appeals for fair play, truth, and decency in radio, television, and magazine advertising. It will insist upon reshaping the Government and military policy of leniency toward the liquor traffic and the use of beverage alcohol. It will demand absolute liberation of Capitol Hill from the domination of subversive influences which include pressures by the liquor industry."

In a recent release from the Board of Temperance, it was declared: "Presi-

dent Eisenhower, we understand, is profoundly concerned by the necessity for strengthening the moral foundations of the Nation. He believes this is such a serious matter that it calls for a crusade. It is far too early to make commitments of any kind, but we hope and feel that we have some justification for believing President Eisenhower will not be indifferent to be the critical deterioration in the area of the alcohol problem. . . ."

FOURTH SUNDAY LEAFLETS

The fourth Sunday World Service leaflet to be distributed by pastors to members of the church during the month of January is entitled "For the Cause of Temperance." A brief exposition is given therein of the work of the Board of Temperance, located at Washington, D.C., and of how gifts to Methodist World Service are used.

The World Service leaflet for February tells about the place of Methodist World Service in the program of lay activities throughout our churches. This leaflet deals specifically with the progress of the General Board of Lay Activities in building Methodist Men's Clubs nationally. According to the leaflet, at present "a quarter of a million men are numbered on the rolls of Methodist Men."

Copies of these leaflets are free to pastors in quantities needed. Write to the Service Department, 740 Rush Street, Chicago 11, Illinois.

HYMNALS FOR KOREA

A call has come to the Christian people of America to provide funds to reprint the Korean hymnals destroyed in the sacking of Seoul.

The Christian Literature Society of Korea, backed by the church leaders of Korea, has sent an urgent request to Frank C. Laubach of World Literacy, Inc., 156 Fifth Avenue, New York. This organization has agreed to collect a minimum of \$7,500 (50 cents per copy) necessary to provide at least 15,000 hymnals.

The hymnal with 586 familiar gospel hymns translated into the Korean language will be reprinted from plates which fortunately had been sent to Japan just before the Korean war started. The hymnals are to be used in churches, refugee camps, hospitals and prisoner-of-war camps.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Jan. 1—New Year's Day.

Jan. 4-11—Universal Week of Prayer.

Jan. 5—Twelfth Night (Epiphany Eve).

Jan. 6—Epiphany.

Jan. 6-8—Curriculum Committee of the Board of Education meets in Nashville, Tenn.

Jan. 7-8—Annual meeting of the Board of Temperance, Washington, D. C.

Jan. 7-8—Planning conference for the United Evangelistic Mission in the Southeastern Jurisdiction, Chattanooga, Tenn. Bishops and district superintendents of the jurisdiction.

Jan. 18—Missionary Day.

Jan. 20—Annual meeting of the Board of Missions, Buck Hill Falls, Pa.

Jan. 24—Annual meeting of the Advance Committee, Buck Hill Falls, Pa.

Jan. 25—Commitment Day.

Jan. 26—Annual meeting of the Commission on Promotion and Cultivation, Buck Hill Falls, Pa.

Jan. 26-27—Richmond Area Stewardship Conference, sponsored by the general Board of Lay Activities.

Feb. 3-4—Fifth annual Ministers Convocation at the University of Southern California. Sponsored by the Southern California Council of Protestant Churches and the University's School of Religion.

Feb. 6-13—Ohio Area United Evangelistic Mission.

Feb. 8—Race Relations Day.

Feb. 10—Annual meeting of the Methodist Committee for Overseas Relief, Washington, D. C.

Feb. 10—Annual meeting of the Board of Hospitals and Homes, Palmer House, Chicago, Ill.

Feb. 11-12—Annual convention of the National Association of Methodist Hospitals and Homes, Chicago, Ill.

Feb. 13-14—Stewardship Conference for the Los Angeles and San Francisco Areas, Fresno, Calif., sponsored by the general Board of Lay Activities.

Feb. 15—Day of Prayer for Students.

Feb. 15-22—Week of Dedication.

Feb. 18—Ash Wednesday.

Feb. 20-27—Ohio Area United Evangelistic Mission.

Feb. 22—Day of Dedication.

Feb. 24-26—Quadrennial meeting of the Southeastern Jurisdiction W. S. C. S., Jackson, Miss.

Mar. 22—Passion Sunday.

Mar. 29—Palm Sunday.

MISSIONARY LESSONS

Methodist children will get a strong dose of missionary education through their story papers in January, according to Miss Mary Edna Lloyd, editor of Children's Publications. Both the primary and junior story papers will carry stories, games, and pictures about children in Africa.

In the primary story paper, *Pictures and Stories*, there will be a three-part story about the friendship of a missionary's son and a boy in the Congo—"Tonga and Jack" by Esma Rideout (Mrs. Newell) Booth, with illustrations by Iris Beatty Johnson; simple directions for two games from the Congo with illustrations by Edith Cunnings; and a story about a boy in Liberia, by Charles Britt and illustrated by Janet Smalley.

In the junior story paper, *Trails for Juniors*, there will be a three-part Congo story, "Tembo and Maruwa" also by Mrs. Booth, with illustrations by Kurt Wiese as well as a picture spread on Africa, reviews of books about Africa, several Africa folk tales, games, and two fun-to-make articles.

These story papers may be ordered as a part of church school literature. *Pictures and Stories* costs 20 cents for thirteen issues, and *Trails for Juniors* is 25 cents a quarter.

BIBLE COURSES URGED

In promoting the current emphasis on the Bible, the Department of Leadership Education of the General Board of Education is co-operating with conference, district, and local church workers, with pastors and district superintendents, and with the Division of Christian Education of the National Council of Churches in providing leadership and materials for teaching the Bible effectively.

In this connection the department is urging every local church in Methodism to have a leadership course in the area of Bible, in addition to those Bible courses that are offered in community leadership schools.

Among the Bible courses recommended for use in leadership classes in local churches are: "How the Bible Came to Be," "Old Testament: Content and Values," "New Testament: Content and Values," "Teachings of the Prophets," "The Life of Jesus," and "Teachings of Jesus."

Two plans are suggested whereby one of these courses may be offered in a local church: (1) A non-credit class taught by the pastor (or other experienced person); (2) A one-teacher school taught by a certified instructor.

A new leadership course, "The Use

of the Bible in Teaching Adults," is ready. Information about the Bible courses may be had by writing to the Department of Leadership Education, P.O. Box 871, Nashville 2, Tennessee.

HOSPITALS AND HOMES

The National Association of Methodist Hospitals and Homes will hold its annual convention on February 11 and 12, at the Palmer House in Chicago, Illinois. Administrators and other staff members of all Methodist hospitals and homes are urged to attend.

The two-day session will carry out the general theme "Christianity in Action." Among those who will take part in the program are: Bishops Charles Brashares, of Chicago; Paul E. Martin, of Little Rock, Marshall R. Reed, of Detroit, and Lloyd C. Wicke, of Pittsburgh.

Dean W. Roberts, M.D., Director of the Commission on Chronic Illness, Baltimore, will be featured speaker at the luncheon on Wednesday, February 11, first day of the convention. Also scheduled to address the group are Lester E. Cox, President of the Board of the Methodist Home for Aged, Charlotte, North Carolina.

One of the high lights of the gathering will be the annual awarding of certificates in the Methodist Hall of Fame in Philanthropy, which will take place at the banquet on Wednesday evening, February 11.

REPRINTS AVAILABLE

Facts that will be helpful to ministers in answering questions of parishioners who are misled or confused by the "American Council of Churches" are contained in an article, in the October issue of *THE PASTOR*, by Ralph Roy under the title "A Ministry of Schism." Reprints have been made with the permission of the author and publisher. Single copies will be sent free upon request to the nearest office of Methodist Information (see below).

Readers of the *National Council Outlook* found in the November, 1952, issue a historical and interpretive article about The Methodist Church. It was the second in a series of stories planned to familiarize the thirty church families within the National Council of the Churches of Christ in America with one another's "great traditions and distinctive contributions to the building of this country and its spiritual life."

David L. Taylor of Marengo, Illinois, who spent a number of recent years supervising the news department of *The Christian Advocate*, is the author.

Because Mr. Taylor's article might prove of value to individual inquirers or

to study groups, Methodist Information, with the permission of the author and the publisher, has provided reprints. Single copies may be obtained without charge upon post card request, quantities at cost. Address the nearest Methodist Information office: 150 Fifth Ave., New York 11; 740 Rush St., Chicago 11; 1001 19th Ave., South, Nashville 2, Tenn.

BIBLE PICTURES NEEDED

Many Bible pictures are wanted and needed by missionaries and Crusade scholars in their work. Some of the pictures are furnished by primary and junior children in Methodist Sunday schools in addition to their regular offerings.

Miss E. Mae Young, assistant for Children's Work, Joint Department of Missionary Education, estimates that from November, 1951 to September 15, 1952, more than \$738 was received from more than 200 groups. These groups were in vacation church schools, week-day schools of religion, and other additional sessions of the church school.

The money was used to buy sets of the large teaching pictures and the small picture folders (*The Primary Class*) and to pay the postage on the packages. "We send those sets which have a majority of Bible pictures since these are most needed," Miss Young said.

Last year about 450 sets of the large teaching pictures and about 100 sets of *The Primary Class* were sent to these countries: Germany, England, Italy, Borneo, Japan, Philippines, Angola, Algiers, Belgian Congo, Portuguese East Africa, Southern Rhodesia, India, and Pakistan. It is impossible to send such pictures to Latin America due to exorbitant duty, and to China because of the world situation.

NEW STAFF MEMBER

Wallace Chappell has been elected by the executive committee of the General Board of Education to the staff of the Division of the Local Church, it has been announced by John Q. Schisler, executive secretary of the division.

The new staff member will be responsible for older youth work, particularly as it relates to the local church and to the field of recreation. He will be closely associated with Harold W. Ewing, director of the Youth Department.

A member of the North Texas Conference, Mr. Chappell came to the board from Floral Heights Church, Wichita Falls, where he was minister of education. Before going to Floral Heights, he was pastor of Irwindell and St. Lukes, both in Dallas. He is an honor graduate of Perkins School of Theology.

The Fountain

SERVE WHERE YOU ARE

A minority ought to leave their secular employment in order to engage in fulltime work, for the promotion of the gospel, but this is not true of most. Most men ought to stay where they are and to make their Christian witness *in* ordinary work rather than beyond it. A deeply concerned banker may be sorely tempted to leave his bank in order to give his full time to some volunteer service, but deeper reflection may show him that this would be a mistake. The investment of funds, especially for great charities, may be a task which it would be wrong for such a man to escape.

—Elton Trueblood, in *Your Other Vocation* (Harper & Brothers)

DYNAMITE IN IDEAS

The dynamite that threatens to blow us to bits is not in the stuff we hold, but in the *ideas* we hold; the danger lies not in the atom, but in us. It is that fundamental atheism with which we regard the material world, that denial in practice that this is God's world and to be used for His purpose, that assumption that it is ours to serve our ends and to do with as we please. Start out with that idea, and nothing will come right. It's like starting a problem in arithmetic on the assumption that two and two make five.

—J. Wallace Hamilton, in *Ride the Wild Horses* (Fleming H. Revell Co.)

NOSES AND DOLLARS

I have often wondered how much was accomplished by religious literature at Parchman Prison. Much of it, though its purpose was good, offered little appeal to prison readers. Much of it set forth in glowing terms the achievements of various denominations, and gave figures to prove them. It exhorted people to be good church members, and support the financial programs of their denomination. That was all very well for folks in the free world, but it had no value in dispelling the gloom which enshrouds the souls of men in prison. One well-educated, thoughtful prisoner remarked one day after reading several denominational papers, "It seems that most religious denominations these days are more interested in counting noses and dollars than anything else." Another one had this criticism to offer: "They magnify men more than they do anything else. In a paper I read yesterday the Lord's name was mentioned only four times while the name of a certain man was mentioned fifteen times."

—A. Roy Beasley, in *In Prison . . . and Visited Me* (Wm. B. Eerdmans Publishing Co.)

A PATH IS BETTER

Men are too often busy building a wall around their own garden when what they need most to do is to make a path to the place where their neighbor is sitting. Instead of setting up the supreme court of the universe under our own vine and fig tree, we need to view the world from the standpoint of other folks' vines and fig trees.

—Frederick Brown Harris, in *Spires of the Spirit* (Abingdon-Cokesbury Press)

TWO DANGEROUS ENEMIES

Unrestrained capitalism and Marxian Communism have been the most dangerous enemies which have challenged Christianity in the last two centuries.

—Cyril Garbett, in *In an Age of Revolution* (Oxford University Press)

GOAL: ACHIEVEMENT

There can be no solving of the problem of races in their contact with other races, nations in their contact with other nations, groups in their contact with other groups, without giving to all people freedom—freedom of movement, of thought and action; without giving to all a sense of personal dignity and worth which transcends race and color; without giving to all equality in rights and privileges and status. This experiment in panracialism within the church is, of course, incomplete. It would not be an experiment if it had already come to fruition. The church is working at the task of not only holding together people of all races but keeping them in a unity of freedom, dignity and equality. If it is at all possible, this experiment should not be given up before the achievement of its goal. There can be no victory, no achievement, in the thought of breaking up the church on a racial basis, of one group moving out and reducing the number of races within the church. This is a concession to failure, and the church is not striving with failure as its goal. It is striving with achievement as its goal, the creation of a church of all people without regard to race or color.

—Bishop J. W. E. Bowen, in the message of the College of Bishops to the Central Jurisdictional Conference

OFTEN TESTED

What you have had to fight for you cannot take for granted; you must see it with steady eyes as the daring, life-or-death matter it actually is. During the worst days of the London blitz in the last war, Englishmen went on singing "There'll always be an England"; but even then they knew that it would take much more than singing to make their belief come true. Perhaps the reason why many Christians in Europe seem so much more certain of God than their American comrades is that they have been called upon to defend their belief in Him against frequent, frightening attack.

—Roger Hazelton, in *On Proving God* (Harper & Brothers)

IS IT GOOD?

The ancient example of the Chinese who knew the use of gunpowder for centuries, but decided to employ it only for making ceremonial crackers and not for warfare, is one to which modern man pays no heed. In Britain and America he has released in television a medium which is revolutionizing the intimacy of the individual home, with complete indifference as to whether that is a good or a bad thing to do. He assumes that because he *can* do so, it would be impertinent for anyone to tell him that he should not do so. So with D. D. T.: he has released it all over the earth with very slight knowledge as to the effect he is having on useful and essential, as well as on harmful, forms of insect life.

—James Parkes, in *God at Work* (Philosophical Library)

REVOLUTIONARIES LEAP

What separates . . . revolutionaries from traditional Christianity is most obviously their insistence on having their heaven here, on earth, their impatient intent to conquer evil once and for all. Christianity in its traditional forms has long since, not by any means given up the struggle, but given up its chiliastic hopes—the hopes it too had when it was young and revolutionary, the hopes of the immediate Second Coming of Christ. By distinguishing between this world and the next world, the natural and the supernatural or divine, Christianity can bridge the gap between what men are and have and what men want to be and want to have. This gap your revolutionary knows well enough. He proposes, however, not to bridge it, but to fill it in or leap over it. He often ends, where the mystic begins, by persuading himself the gap isn't there.

—Crane Brinton, in *The Anatomy of Revolution* (Prentice-Hall)

TOO LITTLE, TOO MUCH

Some people rob God when they give only a tenth, and others have no business to give even as much as that.

—G. Campbell Morgan, in *This Was His Faith* (Fleming H. Revell Co.)

DRONES MAKE NOISE

One day I asked blessed François if it was not better to limit oneself to only one point in mental prayer, drawing from it only one affection and one resolution. He agreed that simplicity and unity were to be aimed at in all things rather than multiplicity, and that the counsel to take several points in meditation applied chiefly to beginners. This he illustrated by saying that bees make less honey amidst the abundance of early spring flowers than later on because they like to fly about the general abundance and hence fail to pause long enough to gather the precious nectar. And he added that “drones make lots of noise but they do no work.”

—Jean Pierre Camus, in *The Spirit of St. François DeSales* (Harper & Brothers)

ETERNAL PREACHING

What Paul did in speaking to Felix was not to persuade him of immortality; it was to turn immortality from a curious interest to a crushing crisis, from a curious interest hovering about life, and discussible at the tables of routes, to a searching judgment on life's interior. It was preaching Felix did not like with wine and walnuts. The salons shun it, and the reviews ignore it. Nor was it in the nature of popular preaching. It did not carry the accent either of culture, or of sentiment, or of mere urbane consideration. It did not humor the instincts of the heart, nor hallow the graces of the home. It did not agitate the questions that occupy the periodicals on the one hand, nor those that captivate the young on the other. But it was the kind of preaching that brings the other life into this, which shapes our behavior in time by the nature of an immanent eternity (whether we speak of a public conduct or private), which transmutes time into eternity and does not simply prolong it. It translates a present, it does not discuss a future. It does more than educate, it converts. It does more than enlarge our moral horizon, or manipulate the themes of moral culture. It makes the new heaven and the new earth wherein dwelleth righteousness. . . . It is much to live for eternity; to live eternity is more.

—P. T. Forsyth, in *This Life and the Next* (Pilgrim Press)

WITHOUT WISDOM

The atomic bomb is only the latest and most vivid example of the double potentialities of scientific progress. All the discoveries and inventions of science have enormous possibilities both for good and for evil. The printing press and the radio can be used for educational purposes, but also in the service of yellow journalism and propaganda. The motor car not only facilitates transportation, but also takes the form of a highly effective lethal weapon. The airplane reduces the barriers of space and time, but is also useful for dropping bombs. The control of bacteria is an instrument for spreading both health and disease. This list could be enlarged indefinitely. The point is that science, which makes possible these various alternatives, in no way discriminates between them; it offers no standard of values. The ancient human problem of the choice between good and evil, far from being solved by science, is simply intensified by every advance in scientific knowledge and power. Science cannot provide the wisdom that would enable man to control the power that it places in his hands.

—D. R. G. Owen, in *Scientism, Man, and Religion* (Westminster Press)

WOLVES AND JACKANAPES

. . . many civil officials act as if they were not bound by their oath, which is not only to men but also to God. In their administration they pay no attention to the divine sentence and often act intentionally against it. Thus they decide nothing in the interest of the community, unless of course they see at the same time a chance to increase their prestige and fortune. And it happens also as with the aforesaid churchmen. The higher they rise the more positions they accumulate, but they do not exercise the beneficial responsibilities of their several offices. On the other hand, the lower they fall the more despicable their character becomes through misuse of their high power. And so more and more they harm the community over which they preside. Hence, just as those negligent and inefficient churchmen were condemned to become apostles of the antichrist instead of apostles of Christ, and devils instead of angels, so our civic lords and leaders—who ought to be shepherds and fathers, that is, lieutenants of God—have become nothing but lions, bears, wolves, children, and jackanapes. As Solomon says, A godless leader ruling over a poor people is like a roaring lion and a hungry bear (Proverbs 28:15).

—Martin Bucer, in *Instruction in Christian Love*; trans. by Paul T. Fuhrmann (John Knox Press)

THEORY AND PRACTICE

One of the tragedies of the modern liberal is the illusion that theory and practice, the ideal and the real, can be separated from each other. The Hindu poet is right—“Thou hast to churn the milk, O, Disciple, if thou desirest the taste of butter.”

—Howard Thurman, in *Deep Is the Hunger* (Harper & Brothers)

CLEAN HANDS?

. . . We shall not achieve racial justice, world peace, or permanent prosperity unless the proper political decision is made. Future history depends in a major way on present politics. In all these matters important moral issues are involved. The churchman dare not wash his hands of them. . . .

—Harvey Seifert, in *The Church in Community Action* (Abingdon-Cokesbury Press)

pastors reading guide

THE PASTOR presents in this section outstanding books chosen and evaluated by our consultants. Selections are made from the best of the current books in the fields of special interest to pastors. These books have been chosen on the basis of scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastor's Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. One or more books, selected from ten categories of special interest to ministers, are presented each month. This month's selections are in the fields of Bible Study and Theology.

HENRY J. CADBURY, Hollis professor of Divinity, Harvard Divinity School, Cambridge, Mass.

EMILE CAILLIET, Stuart professor of Christian Philosophy, Princeton Theological Seminary, Princeton, N. J.

FREDERICK C. GRANT, professor of Biblical Theology, Union Theological Seminary, New York, N. Y.

ALBERT C. KNUDSON, dean emeritus, Boston University School of Theology, Boston, Mass.

The Crisis in the Life of Jesus

—By E. F. SCOTT

Charles Scribner's Sons, 152 pp., \$2.50

DR. SCOTT'S book is a study of "the Cleansing of the Temple" and its significance. He chooses this incident as the "hilltop" from which to survey the whole career of Jesus. It is the crucial event in his entire ministry. It was the occasion of the opposition which led to his death—although it is probable that, all along, his real enemies had been the priests, and the cleansing only fanned their glowing hatred into a flame of active determination to do away with him. More than any other act of Jesus, it "reveals the nature of the forces which opposed him and at last effected his death." Hence if the cleansing can be properly understood in its full historical connotations, it will be possible to see the whole career of our Lord in proper perspective.

The book begins with a chapter on "The Gospels as History" in which the author studies the relation of the incident to the gospel tradition as a whole—a view that is elaborated in the second chapter, which studies the concrete event of the cleansing. Although it is not maintained that the traders in the temple court were cheating the people, a view that some of the "social gospel" interpreters once favored, still it is recognized that the sale of sacrificial animals and the exchange of money was probably a profitable business, not only for the concessionnaires but also for the priests. The inconvenience to Gentiles, and the disgusting presence of animals in the only court where they were entitled to offer their prayers, was another—and adequate—motive for the act of Jesus.

There were probably three different motives behind Jesus' act: (1) his indignation when he saw the holy place profaned, (2) his desire to assert his own Messiahship, and (3) his desire to force his enemies out into the open. "It was the chief priests who had been seeking by crafty methods to frustrate his work and who would do their utmost to crush him now that he had come within their reach." Moreover, "he wished also that his act should indicate in a sort of parable the nature of those changes for which he was working." This is the conclusion that Dr. Scott draws, and the real theme of his beautifully written study—one which no doubt will prove

to be full of suggestion to teachers and preachers not only in the preparation of Palm Sunday or Holy Week sermons, but throughout their whole study of the life of our Lord.

But there are points at which one wishes for further and fuller evidence. Were the priests such inveterate enemies of Jesus? Had they been his opponents in Galilee? Is the synoptic representation wrong, in making the scribes and Pharisees his chief enemies? (Mark noted, we recall, that it was the "scribes who came down from Jerusalem" who were his first and most determined foes: Mark 3:22.)

Can it be that the Fourth Gospel has influenced the interpretation unduly at this point? Moreover, *was* the act a messianic one? The charge against Jesus at his trial was not that he claimed Messiahship, by the act of cleansing the temple, but the garbled one that he threatened to destroy the temple and raise up another. What was to prevent an inspired prophet from cleansing the house of God, and doing so by divine authority? Jesus' defense does not seem to go beyond this: see Mark 11:27-33. And is it not probable that the story as we read it in the New Testament has been influenced by the currently expected act which was to take place at the end of the days, when "the Lord whom you seek will suddenly come to his temple" (Mal. 3:1)—the "Lord" now being understood, by those who handed on the Christian tradition, as Jesus the Christ?

But one must not ask for another book in lieu of this one. We only ask for a sequel!—**Frederick C. Grant**

WE WHO have come to expect from Professor Scott at frequent intervals a thoughtful and readable summary of a New Testament question will not be disappointed with his latest book. The subject this time seems rather limited, a single episode among many in the gospels. Dr. Scott regards it as crucial and uses it to construct answers to major issues, such as the nature of Jesus' Messiahship and of his authority, his relation to Judaism's law and temple, the motives of those who compassed his death.

One can assent to the congenial expressions of religious truth which the author gives so often. One questions whether they are not too easily deduced from our limited knowledge of Jesus, or applied to it. For example, the chronological scheme which puts the cleansing of the Temple in a final "passion week" is assumed; the possibility of strong motivation in the evangelical tradition hiding the original situation

is nearly ignored, the deliberateness of Jesus as planning what befell him is taken for granted. There are good reasons for believing on the contrary that the choices of Jesus are deeper, that what we call a crisis he was less consciously taking in his stride on the basis of commitment and character already formed.

Scott compares the cleansing of the temple to Caesar's crossing of the Rubicon, but the real decisions in life are often prior to the outer spectacular events.—**Henry J. Cadbury**

Eclipse of God

By **MARTIN BUBER**

Harper & Brothers, 192 pp., \$2.

IN A series of studies of uneven texture based mostly on his first American lectures, Martin Buber takes the long view on the "eclipse of God" believed by him to characterize our age. By this he means that we have come to a point where omnipotent selfhood has stepped in between God and ourselves, shutting off from us the light of heaven. As the subtitle further indicates, the author presents his case in terms of the relation between religion and philosophy. As he sees it, inasmuch as a philosopher tries to reduce God to a notion within reach of human grasp and comprehension, he has desecrated Him, lowering the Name to human conceptualization. Only a genuine existential approach can do justice to real encounters with divine power and glory, in and through which a Reality absolutely independent of man is experienced. The note is a familiar one. Yet there is here no subservience to contemporary forms of existentialism—nay, not even to the Kierkegaardian prototype. Rather, an incisive and penetrating critique of the outstanding existentialist thinkers of our time aims at the formulation of a more adequate approach.

From the outset, Martin Buber acknowledges Pascal as having originally indicated the direction religion and philosophy must take if they are to relate the living individual to the reality of God, without abolishing the divine by futile attempts to include the divine in the sphere of the human self. Thus the author proceeds from the great night of Pascal when two ecstatic hours lived in the Fire of the Flaming Bush revealed the Living One as "God of Abraham, God of Isaac, God of Jacob—not of the philosophers and scholars." This God is not susceptible of integration into a system of thought, precisely because He is God, not an idea, not an image of images. Idolatrous philosophers miss the mark right here.

How and when, then, did such "intellectual letting go" of God begin? The author's answer is, when man was no longer satisfied to deal with God on an "I—Thou" basis in a mood of rapture and despair. The Living One formerly called by name was accordingly changed into an object of thought conceptually comprehensible—into an "it." This new "I—it" relationship, instead of saving religion, induced an increasing obsession with a "gigantically swollen" self usurping both the mastery and the rule. The existential tragedy of Kant followed by Buber through the posthumous work (pp. 69 sq.) thus introduces the reader to a fresh reinterpretation of contemporary thought. The Nietzschean outcry "God is dead," emerges again and again (pp. 30 sq., 88 sq., 95 sq.) as the lugubrious theme of Buber's philosophy of dialogue, in a pattern of case studies and counter-proof case studies.

To this reviewer, the value of the book is to be found in the expert effectiveness of these various case studies, in their freshness and competence, in the restatement of what a genuine religious existentialism should be. Not only should it be developed in contrast with Hegelian types of speculation, as Kierkegaard has shown, but the distinction should be

carried into the realm of religion and ethics (Sections VI and VII) inasmuch as the essence of such a relationship cannot be reduced to a mere comparison of teachings (p. 128). Only a vital personal relationship to God will allow us to escape from moral relativism or even sheer nihilism. Neither should the solution be sought in the Kierkegaardian suspension of the ethical built upon the Biblical narrative of the Sacrifice of Isaac. Buber points here to the danger of false absolutes in the moral realm also: "Ours is an age in which the suspension of the ethical fills the world in a caricaturized form" (p. 154). This tremendous insight provides an illustration of what we meant a moment ago by praising the freshness and competence of this new approach.

To Buber, there is no escape from "the apes of the Absolute," except in the rise of a new conscience immune from the worst kind of idolatry—the confusion of the relative with the Absolute. Yet, even this diagnosis may well be superseded in the mind of many a thoughtful reader, by the truly prophetic wisdom which allows Buber to detect and expose the idolatry of psychologism as one of the supreme sources of religious misunderstanding today. He goes straight to his mark by singling out C. G. Jung as the most representative exponent of the misleading views under consideration. He exposes him as dealing with mysteries while ignoring the attitude of faith towards mystery—truly a modern manifestation of gnosis. Not satisfied with a first exposure (pp. 104-121), Martin Buber returns to the subject in a special section at the end of the book ("Supplement: Rely to C. G. Jung"). The reason for his insistence is that the new psychological gnosis is seen by Buber to constitute the very denial of the reality of faith. These two sections, among others, need to be pondered by a generation wont to indulge in a most misleading "Peace of Mind" literature.—**Emile Cailliet**

MARTIN BUBER is a distinguished Jewish philosopher, born in Vienna in 1878.

He has written many books. The one best known in this country is entitled *I and Thou* (Charles Scribner's Sons, 1937). This title brings out the basic principle of the author's philosophy, according to which ultimate reality is a "Thou," not an "It." In other words it is a Person, not a Thing. This theory we know as personalism. But Buber does not call himself a personalist. He classes himself as an "existentialist," a term of many meanings. Some existentialists, such as Sartre and Heidegger, are atheists. These men Buber criticizes at some length as he also does Jung, the non-theistic psychologist of religion.

As a summary critique of these and other modern exponents of atheism the book is worth reading and studying. But as a series of "Studies in the Relation between Religion and Philosophy," as it professes to be, it falls far short of the clarity, logical coherence, and cogency of a sound personalistic philosophy. It fails to define adequately and clearly personality and reality, and to relate the two to each other. It also fails to distinguish correctly between religion or faith on the one hand and philosophy or reason on the other.

There is no such sharp distinction between faith and reason as it assumes. The fact is that there is faith in reason and reason in faith. There is such a thing as a religious a priori as well as moral a priori, an aesthetic a priori, and a theoretical a priori. If this were clearly understood much of the argument of the book would be seen to be superfluous.

The book, however, is not on that account devoid of interest and value. It has the virtue of insisting throughout on the direct personal relation of man to God as the essence of true religion.—**Albert C. Knudson**

Browsing Through Recent Fiction

A Review by **GERALD KENNEDY**



ONE of my favorite criticisms of modern fiction has been its tendency to deal with insignificant themes and show no proper understanding of the real issues of living. We have been surfeited in days past with nice little stories dealing with insignificant characters whose actions and decisions really carried no real import. It has been as if writers were afraid to tackle anything that might have serious consequence. Not by the wildest stretch of the imagination could the outcome seem to have any lasting effects either on the characters themselves or on the reader. Only people who are trying to get through empty hours could find any pleasure in such writing.

This is not to say that every novel ought to have a depressing sense of tragedy. There is certainly a place for light stories whose chief aim is entertainment. But even comedy, if it is to entertain a mature mind, has to have underneath it the assumption that life makes sense. If freedom to choose is regarded merely as a human disease, as in the case of some modern existentialists, then writing becomes sheer monotony, since it deals with a boring subject. It seem to me that we have to believe that freedom dignifies man and that when choice is made it carries with it profound moral implications.

I am delighted to report, therefore, that in this quarter's fiction the trend seems to be in the direction of the recovery of main issues of living. In each of the following novels, with the possible exception of one, men find their destiny by asserting their responsibility of choice. In two instances the struggle is portrayed as between man and a non-human element. But in each novel it is the struggle of good against evil, and it looks as if there are signs of the recovery of some of our moral health.

It would be too much to suggest that we have turned the corner and can now expect writing that has spiritual depth in it. But certainly it is noteworthy and cause for rejoicing that some of our best selling novels have their roots in faith.

Now with the general thesis announced, let us look at particulars.

East of Eden

John Steinbeck, in my judgment, is one of our greatest novelists. The simplicity of his style and his insight into human nature and human motives make him best fitted to write the great American novel. I have been waiting for some time, confident that one day it might come to us from his pen. It may be that this is it. In some ways *East of Eden* is one of the best things he has done. And, most significant, it looks as if he has discovered faith.

When sometime ago I referred to him as a profoundly religious man, a number of people who were shocked by his frankness and unhappy with his choice of heroes took me to task. But Steinbeck has the hatred of injustice which we associate with the prophets, and has sympathy with the poor and disinherited which we associate with the One who is much greater than the prophets. In some of his books, we have observed the power to tear down and destroy, but lack of power to build.

But in his latest novel, he not only understands the problem but he has an answer. It is that life is the arena of the struggle of faith against doubt, evil against goodness, cowardice against bravery. The story is of a family in the Salinas Valley of California, which he knows well. It will seem to some that harlots play a disproportionately large place in the story. Perhaps so, but underneath the whole plot there is the assurance of a moral universe. Preachers will find in it at least one great idea for a sermon. In my desk, it is out of the top drawer, and I believe it will stand as one of the important milestones in the career of a great writer.

The Golden Hand

This is another great novel and deals with the building of a medieval cathedral. It is one of those carefully written books that spends as much loving care

on each minor character and each minor paragraph as it does on the spectacular parts of the writing. It rather resembles the building of a cathedral, as it gets its great effect by particular attention to details and the bringing of each small part into harmony of a perfect whole.

Readers who are interested in the period called the Middle Ages, with their splendor and cruelty, their pious devotion and their superstition, will be pleased with the sound scholarship which underlies this writing. It is the kind of book which is rather difficult to get interested in at the beginning, but brings a growing appreciation as you proceed. Finally, as you finish the book you say to yourself, "I am glad I stayed with it." I should think this might be a good choice for people who read both for pleasure and enlightenment.

The Silver Chalice

I approached this novel with some reluctance, feeling that it was probably a conscious attempt to cash in on the interest in religious themes with a merely smooth production from a skilled writer. I must confess that I was wrong in expecting a shallow insincerity. As a matter of fact, this book gave me the impression of being an honest attempt to deal with one of the great themes of our Christianity.

What happened to that silver chalice which Jesus used on the occasion of the Last Supper? Much in the same way as Lloyd Douglas traced the influence of the robe, so Costain has traced the influence of this cup. The book moves dramatically and, so far as an amateur could ascertain, it seems to ring true to the conditions of the early Christian period.

Because the author does not center in some event told perfectly in the New Testament, he is able to bring this ancient theme to us with freshness and commanding interest. The religious implications are there all right, but they are not dragged in and made to appear strained and artificial. Christians may take real satisfaction in the fact

that at the end of October it still heads the list of the best sellers.

The Old Man and the Sea

This short book, which appeared in *Life* magazine, has been hailed as one of Hemingway's best. At the same time it has been much discussed by the critics as to the symbolism of the story. An old man hooks a tremendous fish and after great struggle finally gets back to shore with most of it eaten away by the sharks.

It is amazing what a great writer can do with such a simple story, for the critics are right when they talk of the comeback of a novelist who was thought by some to have started downhill. It seems to me, and this may be an oversimplification, that all Hemingway is trying to do is to give us a short story of the courage of the human spirit. The old man will not surrender and even when he loses, in a sense one still feels that he won. This is not another *Moby Dick* by any means but it is in the tradition of men against the sea.

Hemingway seems to have arrived at this point at least, that the struggle does have meaning. If there is faith underlying this writing it is the faith of humanism rather than religion. I was not as enthusiastic for this book as some have been, but at least it is a fine thing to know that a great novelist still has the gift. A book like this is good for preachers to read because it shows us what the creative imagination can do with a very simple plot. Who knows; it might even stimulate us to look with clearer perception to the simple things of life and bring forth homiletical art out of the commonplace.

Matador

I put this right after Hemingway's book because it deals with the same essential theme, although in this case the protagonist is a bull rather than a fish. The hero is beginning to get old in his field but is finally persuaded to fight one more fight. He is frightened to death and does it only because he has been goaded into it. One is not surprised to learn that the author has had personal experience in the bull ring because he writes with that authority which proclaims: "I was there." One feels the mounting tension and the coming tragedy, as those things are sensed in a Greek play. After a poor fumbling beginning in a very shameful situation, the hero puts on the greatest fight of all and wins even when he loses his life.

The author seems to be saying in his own way that death is not the ultimate thing, but personality is. Is it not

strange that a generation which has turned away from the faith of its fathers finally comes back to confess in strange ways that humanity must believe something or die? We cannot begin to consider human relationships seriously without finally being driven to something beyond those relationships. One reads a book like this and sees as never before how the New Testament goes beyond all moral philosophies in bringing its great note of victory. Being true to one's best self is fine as far as it goes, but after all it is but the prologue to a mighty experience of seeing God in life. But this is too much moralizing and I must let the novel speak for itself. At any rate, this small testimony indicates that it can start thoughts which do not end with the last page of the book.

Blood Royal

This story takes place in an Eastern court and has all the intrigue and counter plot of such a situation. It is a good yarn with lots of fighting and good description. While it will bring pleasure simply because it is such an adventure story, it also probes into the meaning of character and analyzes the conflict between ambition and decency. In this particular case my enthusiasm does not rise to great heights because we have had more than our share of fine novels to discuss this month. But if it catches you in the right mood it will furnish you a good deal of pleasure.

Don Camillo and His Flock

The Italian priest is back again, fighting his battles against the Communists and especially the mayor. These little stories are delightful and I cannot imagine anyone not liking them. I am tempted to show some moral implications here but that has been overdone for this time. Read the book and have a good time, for there is enough trouble in the world and you deserve a break from the tension.

Theodora and the Emperor

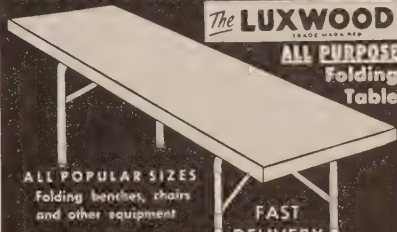
I had the impression from this book that the author was giving us a careful study of the Eastern Empire under Justinian, and only incidentally putting it into novel form. At least the book carries the mark of real research and it has the touch of a scholar. From the standpoint of a novel it does not always carry one's interest and it seems to sag at times. But from the standpoint of a book dealing with a particular period and giving a gifted writer's interpretation of significant historical events, it is tops. It is a book that indicates how

hard it is to keep a crumbling civilization from dying.

- EAST OF EDEN, by John Steinbeck. Viking Press, 602 pp., \$4.50
 THE GOLDEN HAND, by Edith Simon. G. P. Putnam's Sons, 501 pp., \$4.
 THE SILVER CHALICE, by Thomas B. Costain. Doubleday & Co., 553 pp., \$3.85
 THE OLD MAN AND THE SEA, by Ernest Hemingway. Charles Scribner's Sons, 140 pp., \$3.
 MATADOR, by Barnaby Conrad. Houghton Mifflin Co., 213 pp., \$2.75
 BLOOD ROYAL, by Robert Payne. Prentice-Hall Inc., 312 pp., \$3.50
 DON CAMILLO AND HIS FLOCK, by Giovanni Guareschi. Pellegrini & Cudahy, 250 pp., \$3.
 THEODORA AND THE EMPEROR, by Harold Lamb. Doubleday & Co., 336 pp., \$4.50

SERVING All INSTITUTIONS

The **LUXWOOD**
TRADE MARK
ALL PURPOSE
 Folding Table



ALL POPULAR SIZES
 Folding benches, chairs
 and other equipment

FAST
 DELIVERY

WRITE FOR DETAILS NOW!

Manufactured Exclusively by
The JAMES P. LUXEM CO.,
 3338 Lincoln Street, Franklin Park, Illinois

Sudbury CHURCH WORSHIP AIDS

Have your dealer show you
 the wide variety of well made
 church appointments we produce

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
 55 SUDBURY STREET, BOSTON 14, MASS.

ROBES



Catalog and fine selections
 of sample materials on request.
 Fair Prices. Mention whether for Pulpit or Choir.

DeMoulin Bros. & Co.
 1129 South 4th St.
 Greenville, Ill.

ACCORDIONS

FAMOUS ITALIAN MAKES
 Available to Students, Teachers, Christian
 Workers and Missionaries at
SPECIAL DISCOUNTS
 Write Today for FREE Literature

Accordion Manufacturers & Wholesalers Outlet
 Dept. TP, 2003 W. Chicago Ave., Chicago 22, Ill.

Guide to Protestant Thought

THE REALM OF REDEMPTION, by J. Robert Nelson. (*The Epworth Press*, 1951) In U.S.A., Wilcox and Follett Co. 249 pp. \$4.

The subtitle of the book reads, "Studies in the Doctrine of the Nature of the Church in Contemporary Protestant Theology," and the author carries out these "studies" with competence and thoroughness. The book is a footnote, albeit a most elaborate one, to the Amsterdam Assembly, and to all other such "ecumenical" gatherings at Jerusalem, Lausanne, Madras, Oxford, Edinburgh, Whitby, Lund. These gatherings have served to dramatize for our time the question, "What Is the Christian Church?"

J. Robert Nelson reveals the extent to which the question has dominated Protestant theology in the last few decades. He also reveals the deep cleavages which characterize the answer. At one extreme stands the Anglo-Catholic sacerdotalism; at the other extreme stands the simplicity of the Society of Friends. In between come the various evangelical and confessional views.

With ample scholarship and a quite unusual objectivity (and writing in an easy and readable style) Dr. Nelson marshals these differences. He points out the ramifications of the differences into almost the entire range of Christian theology. Among the questions for consideration are the Church and the Holy Spirit; the Church and Jesus Christ (Is the Church his "body"?); the Church and the Word of God (the question of "authority"); the Church and the Ministry; the Church and the Sacraments; the Church and Salvation; the Church and Unity (the relation between "essential" unity and palpable "schism"); the Church and Eschatology (including the relation of the Church to "the Kingdom").

The result is a fruitful "survey" of modern Protestant theology. The diversified material is presented not "synthetically" but "synoptically." The reader feels that he is in the hands of a competent guide—one who keeps himself in the background while he calls attention to what is to be seen.

The book is therefore one highly to be commended. The busy pastor who cannot

read too widely will find here a veritable *multum in parvo*.

He will also be led to cogitate deeply on the question at issue. He will ask himself whether "ecumenicity" can ever pass beyond the stage of "unity-in-diversity." He will ask himself whether "schism" in the church is not the inevitable and, therefore, permanent accompaniment of the fact that the "holy" church is still the church of sinners. This need not lead him to abandon the ecumenical dream. In working for the impossible we may at least increase the range of the possible!

Everything that makes for mutual understanding between "the churches" ministers is at least the working unity of the church. Unity where there is vitality in the diverse elements may be more significant than regimented uniformity where there is no driving passion.—**Edwin Lewis**

Fosdick's Faith

A FAITH FOR TOUGH TIMES, by Harry Emerson Fosdick. Harper & Brothers. 120 pp., \$1.75

The book starts off making one think that faith is to be clouded over and forsaken for hopelessness. The author's messy description of the world made me almost ready to jump off the bridge, but within three pages he started soaring, and I felt a lack of spiritual and intellectual wing span to make the stratospheric flight.

There is no better sentence in the first chapter than, "The highest use of a shaken time is to discover the unshakable."

His writing about the Bible having anticipated us is helpful, for when we know that others have had our same experience and have come through we gain new hope.

On page 19 there is an illustration that all Christians will enjoy. Dr. Fosdick has a way of giving you new ideas, and particularly interesting is his thought that not only does the vast universe encompass us, but man's mind encompasses the vast universe. This is not proud humanism but a victorious spirituality. This thought is not an "unmitigated optimism" but a part of the eternal purpose.

There is a panoramic stop that one

will want to make at his idea about truth, purpose, and moral law. He has a way of running up a whole corral of thoughts; but even though he has them roped, the mind must work to train them.

In talking about vitality being mightier than size, the author speaks of volcanos and protoplasm and intellectual Cinderellas in such a way that his truth has color as attractive as a northwest Arkansas autumn.

His discussion of adequate power being available makes one aware that he is surrounded by a spiritual environment and has God standing alongside him ready to join in the challenge and work of life. Several times I wanted to leave him to work on a sermon which his ideas suggested. Seldom do men take such great thought and put it in such adequate form. The book does more than give suggested sermons. It makes one aware of how short he is of a great store of knowledge, reading, and insight that Dr. Fosdick has gleaned, accumulated, and used.

Here is a book to mark, underscore, and read again.—**Paul Galloway**

A Pastor Prays

MAKING PRAYER REAL, by Lynn J. Radcliffe. Abingdon-Cokesbury Press, 251 pp., \$3.

This new study on prayer is a type of manual or textbook on that subject from the viewpoint of a pastor. In those two facts the key to Lynn Radcliffe's book may be found.

The author has chosen a very full and detailed outline of prayer as a skeleton for his material with the book being put together around that plan. Such composition gives the book two fine marks of strength. In the first place, it is easy to find material on a given phase of prayer in which one is interested. Is one concerned with intercession, or guidance, or surrender? Then he has but to run down that question by a quick glance at the chapter headings or index. From that angle the book has a real contribution to make. The author gives us many helpful signs along the path to reality which the reader can use most profitably. There are times when the fulness of detail to which I have referred becomes a bit tedious and one wonders if the author has not made too many "steps" and "divisions" in his treatment of the theme.

The other point of interest concerns Radcliffe's outlook, which colors the book. This is the kind of treatment one

would expect from a successful pastor of a modern church. Because of his background and connection the book avoids, on the one hand, the nonsense and quackery which plague modern Christianity on many sides. The author's education and inner balance keep the book from being cheap. It is, therefore, a warm, sane, and scholarly approach to the problem which will help many modern churchgoers. On the other hand, this very conventionality is also the book's greatest weakness. The diet is smooth and nourishing, but hardly startling, which is to say that it reflects the tone of modern church life and ministerial stature.—*Charles R. Bell, Jr.*

Dead Sea Scrolls Come to Life

THE DEAD SEA SCROLLS: A PRELIMINARY SURVEY by *A. Dupont-Sommer*; Trans. by *E. Margaret Rowley*. 100 pp., \$1.50

In 1947 some Bedouin Arabs accidentally discovered in a cave near the north end of the Dead Sea a group of manuscripts which have proved to be most important for the study of the Bible, the history of Judaism, and the origins of Christianity. These manuscripts include two copies of Isaiah, a commentary on Habakkuk, a document which is now being called "The Manual of Discipline on the Judaean Covenanters," a group of psalm-like compositions, and other previously unknown works. Excavations in the cave revealed further fragments, and only last spring (1952) further exploration and excavation in the vicinity of the cave brought forth surprising discoveries, which have as yet been only partially publicized.

In 1950 A. Dupont-Sommer, professor at the Sorbonne in Paris, published a little book on the Dead Sea scrolls which gave a brief survey of the materials known at that time, and advanced some important theories as to the significance of these materials. If his theories are correct, scholars now have a veritable mine of new documents for the study of the life of Jesus and the origins of Christianity. The sect which preserves these scrolls often speak in their own writings of a "Covenant" or a "New Covenant," and there are many similarities between their ideas and practices and those of Christianity as reflected in the New Testament.

Any reader who wishes a survey of the materials known in 1950, and several very provocative theories, should read this book. The French has been translated by the daughter of H. H.

REVIEWERS

CLARENCE F. AVEY, pastor of Starrett Memorial Methodist Church, Athol, Mass.

J. MINTON BATTEN, professor of Church History, Vanderbilt University School of Religion, Nashville, Tenn.

CHARLES R. BELL, JR., pastor of First Baptist Church, Madison, Wis.

PAUL GALLOWAY, pastor of Boston Avenue Methodist Church, Tulsa, Okla.

WOODROW GEIER, associate editor of Adult Publications, Methodist Board of Education.

J. PHILIP HYATT, member of faculty, Vanderbilt University School of Religion, Nashville, Tenn., now on leave at Hebrew Union College, Cincinnati, Ohio.

GERALD KENNEDY, bishop of the Los Angeles Area, The Methodist Church. EDWIN LEWIS, professor of Systematic Theology, Drew Theological Seminary, Madison, N. J.

ALBERT J. PENNER, pastor of Broadway Tabernacle Church, New York, N. Y.

J. J. STOWE, JR., pastor of First Methodist Church, Lawton, Okla.

J. CARTER SWAIM, professor of New Testament Literature and Exegesis, Western Theological Seminary, Pittsburgh, Pa.

MILTON M. THORNE, pastor of West Park Methodist Church, Moberly, Mo.

WILLIAM C. WALZER, Press Relations Editor, Presbyterian (U.S.A.) Foreign Missions and Overseas Interchurch Service.

JAMES E. WARD, professor of Economics, George Peabody College for Teachers, Nashville, Tenn.

WESLEY M. WESTERBERG, minister of First Methodist Church, Naperville, Ill.

MIMS THORNBURGH WORKMAN, a minister of Southwest Missouri Conference, The Methodist Church.

Rowley, leading British Old Testament scholar at the University of Manchester. Since the French book was written the manual of discipline has been completely published, and other important publications have appeared. This little book will indicate to any careful reader the importance of the Dead Sea scrolls—an importance which may turn out to be genuinely "revolutionary."—

J. Philip Hyatt

Praise the Lord and Let Us Alone

SPIRITUAL REVOLUTION, by *Pierce Harris*. Doubleday & Co. 191 pp., \$2.75

This is a book written with good intentions; but the best of intentions does not necessarily make a good book. It may only make a superficial one, with the issues raised but inadequately analyzed and discussed, as is surely the case in this volume. It may provide a resounding title and inadequate content to support it, as again seems the case with this book.

The general idea is that we are a pretty wicked place here in America, in the eyes of the pastor of the First Meth-

odist Church, Atlanta, Georgia. We resort to the courts for an increasing number of divorces (although it should be pointed out that, for some mysterious reason, there has been an ebbing tide of divorce since 1946); we are being overtaxed; our morals are being sabotaged by our thirst for excitement; we are arming the world but are blind to perils which exist within our own borders—chiefest of which is the destruction of "free enterprise" by "socialism."

All this was characteristic of ancient Rome: Rome fell. We are headed for a grand collapse also, if we do not mend our ways. This sad end, and the factors leading up to it, are all set forth in chatty, ultra-conversational, American-style English, interlarded with jokes, chiefly of the kind enjoyed by a convention of businessmen who pay well to laugh often.

There is one note of relief to the picture of disaster which Pierce Harris paints. Astonishingly enough, when it comes to religion and the support of character-building institutions, he finds us "not guilty." Indeed, "No other nation is like America; that is, with reference to the unflagging fidelity with which our land has cleaved to a pattern of faith and worship, with faith in God at the very core of things."

How we can be so near to the fate of ancient Rome, and so religious, all at the same time, may puzzle the thoughtful reader!

All in all, the pattern and premise around which Dr. Harris weaves his charges against American life results in gross oversimplification. Many of his assertions concerning trends in the social order in the United States could easily be refuted. One finds it difficult to believe that a return to laissez faire economics or revivalistic religion would work any miracles. Neither can spiritual revolution come about unless there is penetrating insight into and deep repentance for the gross social sins that are at the root of the world's unrest in our time.—**Clarence F. Avey**

Methodism in Pictures

AN ALBUM OF METHODIST HISTORY, by *Elmer T. Clark*. Abingdon-Cokesbury Press, 336 pp., \$7.50

This book proves the thesis that the graphic arts can become an invaluable aid to the understanding of religious history. As the most comprehensive and informative work in its field it will inevitably replace all earlier pictorial histories of Methodism. Approximately one thousand carefully selected paintings, prints, and photographs tell the story of Methodism more effectively than it can be presented through the medium of the printed word.

Chronologically, the pictures begin with the reign of Charles II when John Wesley's grandfather was imprisoned in the Poole jail because he preached the gospel in defiance of the royal will. They end with a photograph of the dramatic scene in 1939 when the unification of American Methodism was finally achieved.

There is a balanced emphasis on Methodist organization, belief, worship, life, and practice. Methodist activities, particularly in evangelism, missions, education, and social service, are presented with rare skill and constant attention to the changing background occasioned by environmental factors. The Methodist emphasis on religious experience forms the thread of continuity as the pictures unfold the story of reborn men and women at work in a world-wide effort to accomplish the will of God their lives and human society.

Clark interprets each of his pictures either with a brief caption or descriptive text. Together the pictures, captions, and text relate the history of Methodism in a manner as understand-

able and as attractive as it has ever been presented.

Unfortunately the dependability of this outstanding work is weakened in a few instances by a tendency to make too sweeping claims for Methodist priority in various fields. It is inaccurate to state without qualification that in 1737 John Wesley published "the first hymnal ever issued in America." The *Bay Psalm Book*, printed at Cambridge in 1640, had been used by New England Congregationalists for nearly a century before Wesley came to America. The assertion that the camp meeting "was practically monopolized by the Methodists" is both misleading and inaccurate.

The volume contains contradictory statements and errors which should be corrected in future editions. A Virginia highway marker relating to Mason's Chapel appears in a photograph (p. 172) with a statement that the building was located in Fluvanna County, but the same photograph is reprinted (p. 190) with the statement that the building was located in Brunswick County. The latter statement is correct. John Kobler is listed as beginning his work in the Northwest in 1798 (p. 212), but later (p. 214) the date 1789 is given. The former date is correct. Thomas Rankin came to America in 1773, not 1772 (p. 166). The quotation (p. 166) from the British Wesleyan conference minutes of 1770 which reads "No. 150—America" should read "No. 50—America." There were only fifty circuits at that date. "Black Harry," famed early Negro Methodist preacher, was named Harry Hosier, not Harry Hoosier (p. 169). The statement (p. 243) that the A. M. E. Zion Church was founded in 1800 is incorrect as this organization did not function on an independent basis prior to 1820. The dates of the life of William Capers, founder of the missions to slaves, should be 1790-1855, not 1790-1885 as stated on p. 244.—**J. Minton Batten**

Revolution

THE ANATOMY OF REVOLUTION, by *Crane Brinton*. Prentice Hall, 293 pp., \$5.

Historian Brinton, in this revised appraisal of four major revolutions, not only employs a strange figure of comparison—the anatomical—he employs it in such a fashion as to let us see the anatomical processes of circulation, digestion, and decay.

Brinton is persuaded, and persuasive, when he holds that one unending purpose and pattern runs through all revolutions. He takes those of America, England (the Cromwellian), France, and Russia and dissects and analyzes the four or five stages or phases which occur and recur in each situation.

Then, in case any reader has missed his processes of reasoning, there is a final and conclusive chapter of summation, "So in Revolutions." "To the Anglican clergyman 'plundered' of his living in 1648, to the French *marquise* whose husband was guillotined as a traitor in 1794, to the American Loyalist squatting among frontier crudities in the woods of New Brunswick after the comforts of Boston or Cambridge, to the exiled White Russian aristocrat driving his taxi in Paris in 1919, it would have been an outrage to say that revolutions don't really change much . . . In one way or another, perhaps, all great revolutions end up in the custody of something like the Daughters of the American Revolution, or the *Legion d'Honneur*, or the *Isorik Markist*."—**J. J. Stowe, Jr.**

Writing for the Church

CHRISTIAN JOURNALISM FOR TODAY, edited by *Benjamin P. Browne*. Judson Press, 252 pp., \$3.50

Within Protestantism, there seems to be operating now more than ever a determination to train writers with a Christian purpose and to make the church press a stronger Christian witness in society. Evidence of this determination is shown by the success of the Christian Writers and Editors' Conferences at Philadelphia, Pennsylvania, and Green Lake, Wisconsin, during the past five summers. The results of four of these conferences have been brought together in *Christian Journalism for Today*.

The book is an excellent discussion of the nature, purposes, problems, and opportunities of religious journalism by editors and writers representing many denominations and many aspects of the writing and publishing enterprise. Pastors and other church leaders who are called upon to write will find valuable help on writing curriculum, on writing the general nonfiction article, script writing for motion pictures, church publicity, and dozens of other types of writing. This is a book for any

person who expects to write for the religious press, for students, and for the vocational counselor.—*Woodrow Geier*

Sermonic Optimism

MARCHING OFF THE MAP, by *Halford E. Luccock*. Harper & Bros., 192 pp., \$2.50

The name of Professor Halford E. Luccock of Yale Divinity School is so well known that it seems hardly necessary to review a new book from his pen. Luccock's amazing homiletic gifts are familiar to all who read the delightful column that appears weekly in *The Christian Century* under the nom de plume of Simeon Stylites. Many know the author through his numerous other writings or through his sermons and addresses. The book here reviewed, however, is his first published collection of sermons in twenty-eight years.

These sermons go marching not only "off the map" but all over the map, touching helpfully at innumerable points and commenting incisively on many problems. Luccock's writing reminds me at times of the work of an expert swordsman (if the illustration may be used of one who abhors violence and warfare as much as he does). There is light, deft footwork, quick movement this way and that, and then a sudden and often unexpected thrust home.

So the author's imagination flits quickly and gracefully this way and that, but there is always in every sermon a sure thrust, or several, home. Here is sermonic artistry, but without any sense of artificiality.

These sermons are all intensely relevant to our life and time. They deal with life—personal, social; with life as it is, as it ought to be, as by God's grace it might become. Halford E. Luccock still believes that "earth might be fair" if men used their God-given intelligence and put forth the necessary effort. These sermons are more optimistic regarding the nature of man, and therefore more hopeful of the future, than many one reads and hears today. They are an antidote to despair.

The rare gifts of the author are revealed in the arresting and memorable titles. Here are a few: "Keeping Life Out of Stopping Places," "Going Around in Circles," "On Being the Right Size," "Life's Saving Tension," "News From a Graveyard," "Living a Thousand Lives," "Trying to Live on

THE BIRTH, GROWTH, AND DEVELOPMENT OF METHODISM

THE DOCTRINES AND DISCIPLINE OF THE METHODIST CHURCH.

Brand new edition . . . based on the legislation enacted at the 1952 General Conference. Contains the complete laws, rules, and regulations of The Methodist Church. Available in two bindings. (AC)

Cloth binding \$1.50

Gift Edition. Leather-like black fabri-
koid binding with gold-stamped titles.
\$2.75

METHODISM IN AMERICAN HISTORY,

by *William Warren Sweet*. This volume presents the story of American Methodism as one phase of America's history. Some of the subjects discussed are: Wesley's American Missionaries; the Circuit Rider; Methodism North and South and the Civil War; and many other points of history are covered. Brilliantly written. A factual account of each phase of Methodism's development in America. Illustrations, index, and bibliography. Cloth bound. 434 pages. (AC) \$4.00

AN ALBUM OF METHODIST HISTORY,

by *Elmer T. Clark*. The story of Methodism, a picture-chronicle of its birth, growth, and world-wide expansion. Nearly 1,000 paintings, prints, and photographs—drawn from many lands and woven together with brief, swift-moving comment and explanation. From the early life of the founder, to the more than 16 million Methodists in the world today this book traces a momentous and engrossing story. (AC) \$7.50

KNIGHT OF THE BURNING HEART,

by *Leslie F. Church*. Here is the story of God's "great little man"—a dramatic chronicle of John Wesley's growth from a scholarly, tradition-bound preacher to the confident, warmhearted founder of Methodism. It abounds in anecdote and incident—excerpts from Wesley's Journal, and quotations from other biographies of him. It traces his life from birth to death and vividly portrays the great and small events that molded him into one of Christianity's great leaders. (AC) \$1.75

THE METHODIST HERITAGE, by *Henry Carter*. Examined here are the sermons, letters, and other writings of John Wesley, the hymns of Charles Wesley, and the Articles of Religion and the General Rules of Methodism. (AC) \$2.75

THE LOCAL CHURCH IN METHODISM, by *Costen J. Harrell*. A guide for church officers on the organization and administration of the local Methodist Church which explains how the church must function in accord with the changes made by the 1952 General Conference. (AC) paper, 1 to 11 copies, each, 50¢;

12 or more, each, 40¢

THE SACRAMENTS IN METHODISM, by *Robert W. Goodloe*. Discusses baptism and the Lord's Supper, both in themselves and in their relation to the Roman Catholic Church. Also discusses ordination in Methodism because of its close relation to the sacraments. (AC) \$1.75

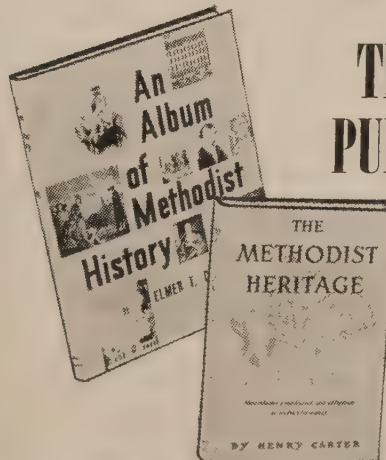
Add state sales tax, if any—
none on interstate orders

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

● When in Atlanta or Boston be sure to stop in our
COKEBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W.
In Boston, 577 Boylston Street.



Negatives." Note how many have in them the word "life."

Luccock's wonderful gifts of illustration are abundantly demonstrated. Many are drawn from mathematics and science, and most often from literature. For example, the author begins a sermon on "Sleeping Through a Revolution" with the story of Rip Van Winkle who not only "slept twenty years (almost anyone could do that!) but who slept through a revolution." Any alert preacher could go on from there.

Here is a collection designed in a special way for laymen. The sermons are short. They abound in humor. They are written in non-theological language. I don't recall that Kierkegaard or Karl Barth or even Reinhold Niebuhr appear; but Bertrand Russell is there, and H. G. Wells, and Sherlock Holmes and even Peter Rabbit—and of course a lot of the New Testament.

It is also a collection for ministers. It will stir the mind and fire the imagination. Any minister can here learn how to clothe ancient truth in modern dress, and to present it winsomely and persuasively.—**Albert J. Penner**

Roots of Freedom

REFORMATION OF THE SIXTEENTH CENTURY, by Roland H. Bainton. Beacon Press, 276 pp., \$3.75

This excellent survey of the rise of the Protestant movement ought to be on the bookshelf of every pastor, to be read and studied by him and recommended to his laymen. In these days when Protestants are more conscious than ever of their great religious heritage, such a history of the sixteenth-century Reformation is indispensable.

This volume is made even more valuable by the characteristic way in which Roland Bainton has again combined scholarly knowledge with a popular style of writing. Many works on the Reformation are too voluminous and pedantic for other than the history specialist. Others are too sketchy and superficial without enough background to give understanding of Reformation development.

Dr. Bainton, who is a professor at Yale University, has steered a middle course between these two extremes. He has produced for "the general educated reader" a book which summarizes all the essential facts of the Reformation seen in their historical context but without the cumbersome discussion of small points on which historians disagree.

Absolute objectivity in history is, of course, impossible. Yet Bainton has made a good attempt at it. His point of view is Protestant, and he shows more appreciation of the Anabaptist and radical edge of the Reformation than historians usually do.

A short but well-packed introduction gives the medieval background of the Reformation; two chapters summarize the contribution of Luther so well developed at length in the author's *Here I Stand* (Abingdon-Cokesbury Press), one chapter each goes to Zwinglian, Anabaptist, and Calvinist phases of reform and another to the Anglican. Bainton's wide acquaintance with the heretics such as Castellio makes his chapter on "The Free Spirits" fascinating reading. Two chapters deal with the political and religious fight for the recognition of Lutheranism and Calvinism. Here we see the background of the bitterness which still exists between Roman Catholic and Protestant areas.

An excellent chapter on the struggle for religious liberty points up the roots of our present-day concepts of religious freedom. Mysticism and Renaissance humanism prepared the way for tolerance, Bainton says, while basic Protestant principles undercut the medieval church's justification for persecution.

The medieval position as summarized in a quote from an inquisitor at the trial of William Tyndale, great Bible translator, reminds one of statements by totalitarian governments today: "It is no great matter, whether they that die on account of religion be guilty or innocent, provided we terrify the people by such examples which generally succeeds best when persons eminent for learning, riches, nobility, or high station are thus sacrificed."

Although the reformers, except the Anabaptists, did not teach religious liberty as we understand it, the principles they endorsed led inevitably to such freedom. Those principles need new emphasis in our own day when religious freedom is threatened from many sides.

Such a study as this makes one aware of how much of the present-day religious persecution in Colombia and Spain (where Cardinal Segura has publicly condemned even tolerance of Protestants) is a direct heritage from the sixteenth century. Likewise, we see here the debt which modern democracy owes to the Protestant Reformation.

The value of the book is greatly enhanced by an excellent index which makes it possible to use the volume for constant reference. More than a score of woodcuts, most of them from the sixteenth century, add interest. A short but

carefully selected bibliography provides the reader with more detailed references to the subjects of each of the chapters.—**William C. Walzer**

Meaning in Symbols

A STUDY IN ST. MARK, by Austin Farrer. Oxford University Press, viii. 398 pp., \$5.50

Those fond of typology will find this a richly satisfying volume. It is full of antitype and prototype, pattern and pre-pattern, cycles, double cycles, and paracycles, rhythm of mind and rhythm of events. Mark gives two accounts of feeding the multitude because "the first symbolizes the eucharist of the Jews, and the second that of the Gentiles." The three healings in Mark 5 "represent the healing work of the three days from Good Friday to Easter Sunday." One healing miracle is set down for each tribe of Israel, and this gives a scheme of "tribal signatures."

Although denying that he is engaged in "cabalistic puzzles" and that Mark is only a "learned acrostic," the author nevertheless traces out "the symbolism of numbers" and admits that "We have been conducting a study in allegorical arithmetic." Acknowledging that he has uncovered a scheme of which Mark may not himself have been wholly aware, the author attributes its perfection to "inspiration." Where the data do not fit the cyclic pattern, he discovers a variant pattern. One form of intelligence test requires the candidate to discover numerical sequences or relations. Farrer would pass such a test with flying colors.

The author's style is clearer than the mysteries he describes. Sometimes it sounds like Bunyan, sometimes like Chesterton, sometimes like nobody but the author, who seems to have originated such terms as Syrophoenicean, Josephan, Asher miracle, corn parables. He calls to his aid such unusual words as dephysicalizing, delated, dyad, and miscellaneity.

It is a necessary part of his thesis that the entire gospel, including the "little apocalypse" of chapter 13, is a solid unity, fashioned by one mind. He takes a dim view of form criticism, and also of the "non-Markan tradition called Q." His work leads to the not very startling conclusion that Mark is to be dated between 64 and 69 A.D. Occasionally he offers a rare personal insight, as when he says, "I understand Judas by looking into my own heart."

Admittedly, holy history is all of a piece, and such historic events as the exodus and the wilderness wanderings

furnished New Testament writers with many of their thought forms. However, in Jesus God's secret became an open one, and the search for hidden meanings seems a return to pre-Reformation exegesis.

"When I was young," said Luther, "and especially before I was acquainted with theology, I dealt largely in allegories, and tropes, and a quantity of idle craft; but now I have let all that slip, and my best craft is to give the Scripture, with its plain meaning; for the plain meaning is learning and life."—**J. Carter Swaim**

More Than He Thought

SINGLE YOUNG ADULTS IN THE CHURCH, by George Gleason. Association Press, 120 pp., \$1.75

The question of how best to minister to what are called young adults is a perplexing one. This volume, dedicated primarily to single young adults, is based on careful research and study. Contacted were some 700 individuals in 36 States, the District of Columbia, and four Canadian provinces, and the author's field of investigation included practically every denomination. The book contains such chapters as "Single Young Adults in the American Scene," "Marriage Problems of Single Young Adults," "What Single Young Adults Ask of the Church," "Ingredients for a Philosophy of Life," "Organizing the Church to Serve Young People," "Church Programs and Literature."

When the reviewer first noticed the title he felt that the author was taking in a very small group, but he was quick to learn that there are 25 million "unattached" persons in the United States, a large majority of whom have no church connections. The feeling is left that the single young adult is a member of a neglected generation. As one puts it, "The person who graduates from high school has no church program until after marriage." Too true, too often!

The author strongly intimates that the church should become a meeting place for persons seeking marriage, should actually promote marriage between the "right" people, and should aid those who do not marry in making successful life adjustments. Many actual cases are presented of what the church is doing to win and minister to single young adults. One of the first approaches, the author says, is to make them feel important.

This little volume might well be on the desk of every pastor and of every church worker. One does not have to

agree with the author fully in order to commend it highly. On the whole, it is a notable contribution in an area which needs all the aid and ideas which can be found.—**Milton M. Thorne**

The Care of Souls

PASTORAL PSYCHOLOGY, by Göte Bergsten. Macmillan Co., 227 pp., \$3.50

Readers of THE PASTOR will be happy to learn of this contribution to the field of pastoral psychology by a Methodist pastor in Sweden who is now director of an interchurch agency for mental hygiene, St. Luke's Foundation, in Stockholm.

As a pastor with extensive training in psychology, Göte Bergsten is interested in developing techniques for the care of souls which would be independ-

ent of psychiatry and psychotherapy while in fundamental agreement with each.

The new science of pastoral psychology now beginning to take form concerns itself with the whole personality. Its purpose is that of "removing the mental barriers which prevent the spiritual resources of power potential in that [the super-natural] realm from manifesting themselves through personality in the world of space and time."

The treatment is three-fold: spiritual healing, spiritual instruction, and spiritual guidance; and the methods are simple interviews, confession, and planned consultations.

There is considerable emphasis given to confession, not only for its subjective value, but chiefly for its Christian concern with sin and the sinner's relation to God. The author pleads for the practice of regular confession as one of the helpful rules of spiritual growth, but

A NEW CONFERENCE YEAR

For some pastors is already here; for others it will begin soon. This means new opportunities—and work in varied fields:

HOMILETICS • BIBLE STUDY • LITURGY
THEOLOGY • ADMINISTRATION • COUNSELING

so be sure to keep getting

The Pastor

THE PASTOR

810 Broadway, Nashville 2, Tenn.

I want to subscribe (extend my subscription) for: 1 year \$1.25
2 years \$2.00

I enclose \$_____ in payment.

Name _____

Address _____

City _____ () State _____

insists that this be regarded as a privilege and not as an obligation.

If penance is imposed, it need not be considered a form of spiritual punishment, but a carefully devised plan to train the confessor in removing faults from his Christian life and personal character. This insistence on the normal human need of Christian confession is made in full recognition of the dangers involved, such as its misuse by the morbidly scrupulous.

In addition to defining the limits and laws of the pastoral psychologist, there is equal stress on the importance of ministers and spiritual advisers being informed about the nature of mental disease and the religious symptoms that accompany it. Their counsel may be needed as much by the family and friends of the mentally ill as by the patient himself. In either case, especially with the latter, both sound knowledge and inexhaustible patience are essential.

The spiritual adviser must remember that he exercises religious influence whether he is aware of it or not. If he meets a sick person in the course of his ministry "as a fellow human being whom he sincerely desires to help," he may

often do more good than a psychotherapist without religious sympathies.

The purpose of psychiatric knowledge, however, is not to intrude upon the province of medicine, but to respect it and to work in co-operation with it.

This book is not a source book of homiletical material, as have been so many books in this field. This is a careful study of the history and development of the care of souls in the Christian Church, and a serious attempt to give directions for the future. It needs to be taken seriously by every pastor who would make Christian use of his knowledge of psychology.—*Wesley M. Westerberg*

Jesus in Folklore

THE LORE OF THE NEW TESTAMENT, by *Joseph Gaer*. Little, Brown & Co., 371 pp., \$5.

Enchanting is this book, and baffling.

The author is *en rapport* with the folk fancy which has given to him such a wide variety of interpretations of Christ as causes this reviewer to appreciate his erudition paralleled by acute artistic discrimination.

The legends were inspired for the most part by adoration for the supreme figure in human history. But not always by adoration. In some of the stories Christ is a murderer!

Disclosing now and then his feeling that there are canons determining the historicity and characteristics of the Galilean-Judean Jesus, Gaer on the other hand feels there is a sort of artistic truth in that the stories are expressive of "folk-psychology." And there is the rub.

The question started by the book, and by no means or in any degree illumined by anything in it, is this: How much of our feeling for the inevitably imagined Christ (and what imaginations these stories here do evince!) is valuable for indicating what the Jesus of Galilee really was like, how he looked, what he did?

And here is where the book is in for some rather well-deserved attacks. Even though the problem appears to Schweitzer to be insoluble, most of us do want a rather sharply outlined Jesus. Or, do we want, on the other hand, to loose all historical moorings and just float around ecstatically on a cloud behind clouds, revelling in a Christ who is any kind of being we or anyone else fancies him to be?

Because I feel too keenly the cruciality of that dilemma, I cannot raise my voice with those scholars who cover

the book's dust-jacket with their unrestrained and unqualified plaudits.—*Mims Thornburgh Workman*

THE PHILOSOPHY OF WILLIAM ELLERY CHANNING, by *Robert Leet Patterson*. Bookman Associates, 298 pp., \$4.50

The author, Professor of Philosophy at Duke University, presents a full discussion of the thought of Channing, who lived, it will be recalled, in the early days of Methodism in America.

SAINTS FOR NOW, edited by *Clair Booth Luce*. Sheed & Ward, 312 pp., \$3.50

Some twenty saints recognized by the Roman Catholic Church are presented in this book introduced by Clair Booth Luce. Rebecca West writes about St. Augustine, George Lamb about St. Simeon Stylites, Vincent Sheean about St. Francis of Assisi. Each saint is described by a different writer.

A Christian Approach

(Continued from page 3)

every level is taking a lead in this area comparable to that of the YMCA over the YMCA. Pastors need to help their men catch up with the times.

The dynamic and reinforcement of Christian faith is needed, of course, in developing the climate and conditions for peace. The church has had its own "Point Four" program and proclaimed the ideal of "One World" long before political voices took them up. The church should welcome and support wider participation in plans for technical assistance and world community.

As evangelical Protestantism contends for religious freedom—even for certain sects whose views are tinged with error—so it should maintain the principle of freedom in economic and political experimentation when such practice does not conflict with basic and universal human rights. The church and the democratic process should be big enough to permit difference of opinion and opportunity for discussion and experimentation. Such a Christian witness in the establishment of world law and order in every possible area of co-operation will add influential aid to the cause of just and enduring peace. It should help to change the opinion of those who feel war is inevitable.

KNIGHT OF THE BURNING HEART



The
Story of
John
Wesley

Leslie F. Church

■ This is the vivid life history of "God's great little man" who took the world for his parish and became the founder of Methodism. It traces Wesley's life from birth to death, portraying both the great and small events of his career. Emphasized in *KNIGHT OF THE BURNING HEART* is Wesley's dramatic conversion from a scholarly, tradition-bound minister—uncertain of his faith—to the confident, warmhearted, believing evangelist who stirred a nation with his preaching. READY JAN. 5. \$1.75

Please Order from House Serving You

The Methodist Publishing House

BOOKS briefly noted

SPIRES OF THE SPIRIT, by *Fred-erick Brown Harris*, Abingdon-Cokesbury Press, 174 pp., \$2.

The pastor of Foundry Methodist Church, Washington, D.C., and chaplain of the United States Senate writes regular religious messages for the editorial page of the *Washington Sunday Star* and other newspapers. His book presents selections from this column.

A HYMN IS BORN, by *Clint Bonner*, Wilcox & Follett Co., 108 pp., \$2.50

The author, a newspaperman, has for years sought out the human interest stories behind the writing of the time-honored hymns of the church. These illustrated stories appear in newspapers once each week throughout the country. His purpose is to encourage appreciation for hymns on their individual merits. This book can be both interesting and useful to pastors.

ACCENT ON LIBERTY, by *Mabel M. Sheibley*, Friendship Press, 149 pp., \$2.

This is a collection of stories by various authors with the purpose of focusing attention on the denial of various human rights, such as those set forth in the Bill of Rights. The reader is left to make his own use of each story.

MEDIEVAL PHILOSOPHY, by *Frederick C. Copleston*, Philosophical Library, 194 pp., \$2.75

As an introduction to the development of Medieval philosophy this little volume is valuable. The author, a professor of the history of philosophy, points out the close connection between philosophy and theology in the Middle Ages. The Christian religion, he says, was philosophy's greatest outside influence. The variety of view points in the Middle Ages is also brought out.

YOU AND THE HOLY SPIRIT, by *Stuart R. Oglesby*, John Knox Press, 112 pp., \$1.50

The chapters of this book are really sermonic expositions of the doctrine of the Holy Spirit. The author has been for twenty years pastor of Central Presbyterian Church in Atlanta, Georgia. This is a helpful little volume dealing with the third person of the Holy Trinity.

THE LORD'S SUPPER IN THE NEW TESTAMENT, by *A. J. B. Higgins*, Henry Regnery Co., 96 pp., \$1.50

This is the sixth in a series of studies in Biblical Theology. Others have been noted in previous issues of THE PASTOR.

MEN AS TREES WALKING, by *Margaret T. Applegarth*, Harper & Bros., 282 pp., \$3.

A collection of eighty of the author's favorite stories for use in religious instruction. She attempts to present stories for retelling that will show "the spirit of God at work in the lives of men."

FREEDOM MOVES WEST, by *Charles H. Lytle*, Beacon Press, 298 pp., \$3.75

One hundred years of Unitarianism are outlined in this volume, which is a history of the Western Unitarian Conference up to 1952. The author is James Freeman Clarke, professor of Church History in the Meadville Theological School. Contained in the book are sixteen pages of illustrations of persons and churches. Also, there is a bibliographical guide and rather extensive index.

THE GOVERNMENT OF THE CATHOLIC CHURCH, by *E. M. Lynskey*, P. J. Kenedy & Sons, 99 pp., \$2.

For persons interested, this book gives a summary of Roman Catholic government with regard to the bishop, the Pope, the local church, and "The Church as a World Society."

INSTRUCTION IN CHRISTIAN LOVE, by *Martin Bucer*; trans. by *Paul T. Fuhrmann*, John Knox Press, 68 pp., \$1.50

A valuable service has been rendered by the translation for the first time into English of this brief but valuable Reformation document. Born in Europe, Paul T. Fuhrmann studied there and in this country, and served pastorates in America. Since 1948 he has been teaching at Gammon Theological Seminary, a Methodist institution in Atlanta. Now he is head of the department of History of Christianity. *Instruction in Christian Love* complements John Calvin's *Instruction in Faith* which Dr. Fuhrmann translated previously.

NEW TESTAMENT LITERATURE, by *T. Henshaw*, George Allen and Unwin (Macmillan Co.), 454 pp., \$6.

This is a textbook on the New Testament prepared "in the light of modern scholarship." It is designed for the use of the reader who is interested in biblical study as one of several subjects, not the specialist. The appendix contains a number of early Christian writings outside the New Testament.

THE BEGINNING AND THE END, by *Nicolas Berdyaev*, Harper & Brothers, 256 pp., \$3.50

One of the most significant thinkers of this century for both religion and philosophy was Nicolas Berdyaev. This book, written in 1941 but only now published in America, is an attempt, in the author's words, to "describe my metaphysical position as a whole." Reviews of Berdyaev's books and articles on his life and work have appeared in previous issues of THE PASTOR. His frankly biblical approach to philosophy gives food for thought that can be especially significant for ministers.

THE CHRISTIAN READER, ed. by *Stanley I. Stuber*, Association Press, 514 pp., \$4.75

This book is arranged according to the names of persons in the Christian tradition. Each is introduced by a brief biographical note and quotations from his writings follow. *The Christian Reader* is indexed according to names, sources, topics, and suggested use of material.

THE QUAKER BEDSIDE BOOK, by *Bernard Canter*, David McKay Co., 253 pp., \$3.50

Short passages from Quaker writings are linked together in this volume in an attempt to present the essence of Quakerism. The publisher announces that it is the first in a series devoted to various religious communities.

THE WARS OF TRUTH, by *Herschel Baker*, Harvard University Press, 390 pp., \$6.

The sub-title "Studies in the Decay of Christian Humanism in the Earlier Seventeenth Century" is explanatory of this volume in the field of the history of ideas. It is an extension of the author's previous book *The Dignity of Man*, in which he traced the development of Renaissance optimism and Christian humanism. In *The Wars of Truth* he "examines the forces that tended to disrupt or modify that rich tradition."

Poet to the Common Folk

By WALTER J. WHITNEY

Thomas Hood, minor poet of nineteenth-century England, gave vivid expression to the laborer's feelings of futility. The author of this article, pastor of Eastern Parkway Methodist Church, Schenectady, N. Y., reviews Hood's work.

MY FIRST acquaintance with Thomas Hood began some eight or nine years ago. At that time I was in search of illustrations from literature that could be used as concrete examples of how labor conditions have improved through the centuries.

My initial contact with Hood came by reading his well-nigh immortal "Song of the Shirt." Here was the very thing that I had been searching for. Hood captured and poured into verse the desperate plight of the sweatshop laborer. How carefully he had drawn the portrait of the home-worker! "With fingers weary and worn, with eyelids heavy and red," vividly describes the everlasting task of sewing, sewing, sewing—and to what end?

This was the problem that Hood raised. Was this all there is to life? Ought not man have more than just enough to keep body and soul together?

The "Song of the Shirt" seemed to be a splendid starting point for a comparison between the living conditions of the nineteenth century and our present day. The dreariness, the flatness, the monotonous task of just doing the same thing over and over is best expressed in the following lines:

*Work—Work—Work!
My labor never flags;
And what are its wages? A bed of straw,
A crust of bread—and rags.
That shattered roof—and this naked
floor—
And a wall so blank my shadow and I
thank
For sometimes falling there!*

It is the last couplet that somehow seems to reach and mark the height of the poet's power. To feel that labor could be so dismal, that surroundings could be so drear that one would give

thanks when one's own shadow fell across the blank wall of the work room! This is sheer majesty of expression.

With such a beginning, I selected Thomas Hood and his work for further research. Hood is a strange mixture of both tragedy and comedy. It may be that, as so often happens, it is the comic who understands tragedy better than the tragedian. There is a chuckle in the poem "Faithless Nellie Gray." Still, here one also finds the tragedy of suicide. The whole is written with a kind of tongue-in-cheek attitude. Underlying the work is a deep vein of the serious.

Let us take for example the poem "Faithless Sally Brown." What a run on puns in one poem. For instance, the following seems rather choice:

*"For when your swain is in our boat,
A boatswain he will be."*

Or the equally delicious couplet:

*"If you weep on so, you will make
Eye-water in the sea."*

One of the best puns is

*"The tender-ship," cried Sally Brown,
"What a hardship that must be!"*

It is true that the pun today is regarded as the lowest form of humor. But there are some virtues to be found in the lowly pun, as Hood points out when he uses a combination of this kind:

*"I've met with a many a breeze before,
but never such a blow."*

Edmund Clarence Stedman, in his book *Victorian Poets*, points out that Hood was ever expected by his reading public to be the jester, and Hood did not disappoint them. Sometimes the jest ran very thin, sometimes the quip was minus a barb, but Stedman

claims these factors did not matter. The British public retained their honest youthfulness. They were pleased with a rattle, tickled with a straw.

Thomas Hood (May 23, 1799-May 3, 1845) was a friend of John Keats. This, in itself, is no claim to fame. I use it simply that we may remember the man in his proper setting. It was in this period that Charles Dickens was an influence, that Lee Hunt also exerted his influence and became known as the maker and breaker of literary figures. One discovers then that Hood lived in the decades after the French Revolution. Much of his lifetime matches the period now known as the Industrial Revolution. Perhaps this later had its unconscious bearing in producing not only the "Song of the Shirt," but the poem entitled "The Lay of the Labourer."

This poem was founded on an incident in the life of Gifford White, an eighteen-year-old laborer indicted in 1844 for writing threatening letters to farmers in his district. White threatened to burn the haystacks of the farmers if they did not employ him. There is a similarity between Wordsworth and Hood in this respect. Just as Wordsworth took a seemingly minor incident like meeting a beggar and made of it a poem ("Beggars"), so Hood took this one instance of labor trouble and made of it a poem that became a plea for the boy's pardon. Again, one is impressed with the fact that Hood sought to express the discontent and uneasiness of the age in which he lived.

Speaking of the uneasy temper of the time, let us turn to the poem "The Bridge of Sighs." Here is the story of an unfortunate who could not carry the task of living any longer. She seeks the easiest way out and throws herself from a bridge into the river. Back of the poem lies an attempt to express the unrest of the period. To earn more than a bare existence was a difficult thing to do. When an age produces a kind of situation wherein the people are constantly wondering why bother to live, or to what end do we live, the weaker souls, finding no answer, go down in despair. Hood seemed to catch this feeling, which was also outstanding in the prose works of Charles Dickens.

One of the truly great poems of

Hood is that entitled "The Dream of Eugene Aram, the Murderer." This poem is what we would call today a psychological work. It is a study of a man who committed what seemed to him the perfect crime. The body of the victim had been carefully buried, and for a long time the murder had passed without detection. For fourteen years the secret had been well kept, and then, through some accident, the skeleton was unearthed and eventually Aram was discovered to be the murderer.

The power of this poem lies in the depicting of the frightful mental torture that the murderer passes through. Aram is suspicious of everything and everybody. The student pouring over his book becomes a matter of suspicion. Thus Aram, speaking to the reader (a boy in his class), asks this question:

*"My gentle lad, what is't you read—
Romance or fairy fable?
Or is it some historic page,
Of kings and crowns unstable?"*
The young boy gave an upward glance,—
"It is 'The Death of Abel.'"

There is grim humor at the end of the poem. A picture is drawn of the urchin who has listened to Aram's confession now soundly sleeping. Meanwhile, Eugene Aram is carried off to jail by two men from Lynn. There is a touch of irony that, after fourteen years, the secret should be brought out by a mere lad. The poem bespeaks the ability of Hood to draw a powerful portrait from seemingly insignificant incidents.

Hood is sometimes referred to as the "journalist poet." Much of his poetry smacks of newspaper writing. He seems to know the life of his day and to know it well. The wanderers, the poor, the ever-present "Press Gang," the common incidents he observed so keenly—all found their way into his poems.

Thomas Hood attempted to practice the art of engraving, but his health would not permit this kind of work. Someone should go very deep into the subject of the matter of health and its effect on the literary lights of this era. It seems that diseases such as consumption, etc., were important factors that nineteenth-century writers had to

contend with. Because of ill health Hood drifted into the life of a working man of letters.

Hood's journalistic experience seems to have brought him much closer to an understanding of the wants and emotions of the common people than he would have obtained otherwise. There is a definite contrast in his outlook on life and that which marked the writings of the so-called "Big Five" of his period. For instance,

Wordsworth seems to be caught by the feeling of nature. Coleridge was almost a mystic. Byron gives a kind of John Barrymore air to the whole period. Keats and Shelley trace in rather delicate form their impressions of life. It is Hood who is much like Hogarth, who tells the tales of the people in broad, sure strokes. It is Hood who mingles tears, grins, and smiles in most of his compositions.

What Thomas Hood is able to do

ADD new BEAUTY and REVERENCE to your EASTER SERVICES

Use these new full-color bulletins and matching pieces.

You can add new beauty and deeper spiritual meaning, to your Easter services—with these matching pieces that form a complete set of distinctive, usable materials. Bulletin, letterhead, letterhead envelope, and offering envelope are all beautifully lithographed in four colors. Each features the same distinguished painting by Karl Godwin except the Palm Sunday Bulletin which features an original painting by Leslie L. Benson.

Palm Sunday Bulletin No. 4538. Pages 2, 3, and 4 blank. Delivered flat. Size, $8\frac{1}{2} \times 11$ inches; folded, $5\frac{1}{2} \times 8\frac{1}{2}$ inches.

\$14.00 per 1,000; \$8.00 per 500; \$2.00 per 100

Easter Bulletin No. 4531. Same size as above.

\$14.00 per 1,000; \$8.00 per 500; \$2.00 per 100

Easter Letterhead No. 4535. Size, $8\frac{1}{2} \times 11$ inches.

\$14.00 per 1,000; \$8.00 per 500; \$2.00 per 100

Letterhead Envelope No. 4536. Size, $8\frac{7}{8} \times 3\frac{7}{8}$ inches **\$17.00 per 1,000; \$10.00 per 500;**

\$2.25 per 100

Offering Envelope No. 4537. Size, $4\frac{1}{4} \times 2\frac{1}{2}$ inches **\$6.00 per 1,000; \$3.50 per 500;**

80¢ per 100

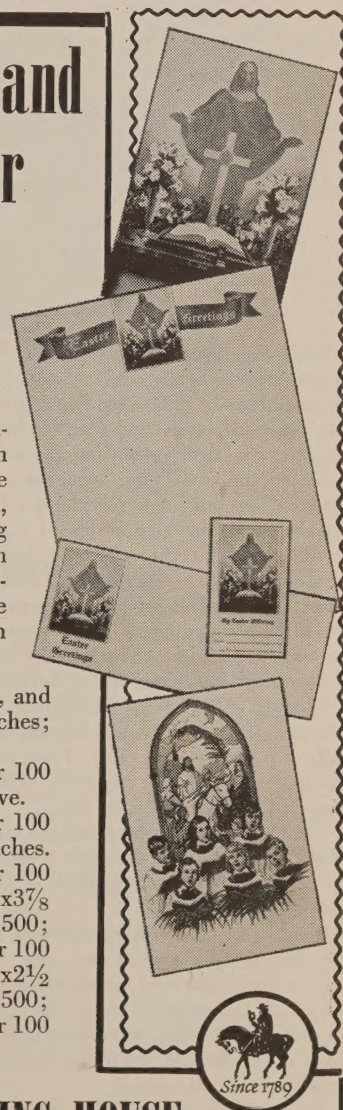
Add state sales tax if necessary—none on interstate orders.

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2	Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30	Portland 5	Richmond 16	San Francisco 2

When in Atlanta or Boston be sure to stop in our **COKEBURY BOOK STORES:**
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston Street.



with seemingly trifling incidents is, after all, the work of a real master.

In this case the word means to be faithful in depicting truth as it is found. Hence, Hood found that in the center of tragedy there lies humor. Being a realist, he depicts both. Seldom does he elevate one above the other. Like a good artist, he draws the scene as it is.

I have found a great deal of pleasure in the reading of the poems of Thomas Hood.

I feel rather keenly about the matter of using great literature as a means

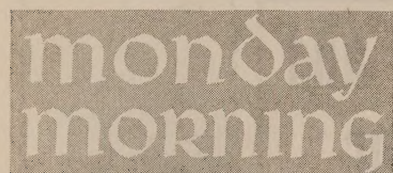
of illustrating sermonic material. Great literature is based on life. We of the pulpit deal constantly with life. What better source of illustrative material is there than works of authors who have, like Hood, dipped their pens in the stream of life and have written in letters so large that even he who runs may read them?

Selected Poems of Thomas Hood, edited by Clifford Dymont. British Book Center.

Thomas Hood: His Life and Times, (1907), by W. Jerrold.

Early Adventures in the Urban Ministry

By WILLIAM MCGILL



(The author is pastor of The Community Presbyterian Church, Wheeling, Ill.)

THERE is great activity at all times on the streets of Chicago's Loop. The "Association of Sidewalk Superintendents" can ordinarily find many suitable projects for their noontime investigations. Symbolic of this "crossroads of America" are the new Greyhound Bus Terminal and the beginnings of a new superhighway at the western edge of the Loop.

But, for the first time in many years, the sidewalk engineers may supervise the construction of a church in the heart of the Loop. Not since the construction of Chicago's Temple of Methodism, before the depression, has a church been built in the Loop. The Franciscan Fathers are moving their St. Paul's Church to the heart of the city.

The Franciscan Fathers and the Methodists will now be the only religious groups with permanent edifices of their own in the Loop.

It is fitting that the Franciscans and the Methodists should be the only groups with churches at the center of the cities. In one sense it was these who discovered the cities, who recognized, as many others did not, the unique religious opportunity of the cities.

The thirteenth and the eighteenth centuries were times of great changes. The impulse of the Crusades, the opening of trade routes, and the development of a money economy characterized the thirteenth century. It was a time of upheaval; villages became commercial

towns almost overnight. The door which closed the Middle Ages was the forefront of the Modern period.

The eighteenth century marked another type of awakening. The dawn of scientific knowledge and the expression of inherent democracy began to sweep the nations of the west. The discoveries of Galileo and Newton began to be common knowledge, and the radical ideas of Locke and Hume would soon be the preaching texts of Burke, Jefferson, and Paine. It was the century which culminated in political revolution.

In each of these periods there came to the people a man of God whose heart was moved by love and compassion; they were men with new insight into the relation of men to God and their neighbor—Francis the Little Brother and John Wesley.

Each of them went to mankind, to the poor and the helpless; preaching with burning words, they plunged to the hopeless hearts of men and helped them to have new hope in God and themselves. Like the Master who preached to the poor of Capernaum and Jerusalem, they went to the poor of Italy and England, of the Continent and the New World, to tell the age-old story of Jesus and his love.

In the introduction to the *Monumenta Franciscana*, in the Rolls Series, the fact is noted that "in London, York, Warwick, Oxford, Bristol, Lynn, and elsewhere, the Franciscan convents stood in the suburbs and abutted on the city walls. They made choice of the low, swampy and undrained spots in the large towns, amongst the poor and neglected

quarters." The name Francis Street and the ruins of the Franciscan buildings are always found just outside the original walls of the town among the slums of the people.

A study of the older English towns, says George Stokes in *Ireland and the Anglo-Norman Churches*, shows the same thing to be true of the early Methodist chapels. "They were placed almost always in poor localities, as the name of Preaching Lane, often still connected with them, shows."

They were similar too in that each group relied, originally, upon the untrained layman rather than the cleric. The early Franciscans were nearly all men of wealth and nobility who had sold everything and given to the poor. They had voluntarily chosen to be poor for Christ's sake. Their Order was authorized to preach repentance by the Pope. But they preached joy from their hearts. Mocked and hooted at as madmen, they laughed and sang; they worked where work was needed, and begged their bread, serene in the confidence that they dwelt at the heart of God.

The Methodists were likewise hooted at, their very name was originally a term of derision. The simple stonemasons and carpenters, the miners and servant girls who took their stands before great crowds to tell the story of hope and love, besought a troubled old world to receive the grace and the joy of the love of God in Christ. They sang the songs of Charles Wesley and others into other hearts and lives. "Sour godliness," John Wesley had said, "is the devil's religion." Joyous music from laborers' throats was the praise of God in all His people's hearts.

Apart from the great continuing institutions which they left us—and candor compels us to admit that these institutions are not just as they would have visualized them—what is the outstanding gift of the Wesleyan and Franciscan movements to the Church of Christ?

In spiritually dry ages, each of them brought a fresh draught of the water of life. They turned their backs on the contemporary institution, often ridden with nepotism, favoritism, and worldliness, to preach afresh the gospel. In a time when the cultural climate was changing, each struck at the vulnerable point of change and brought a new sense of life to the church and the world. For Francis that vulnerable point was the disregarded masses neglected in the shift from feudal agriculture to a money economy. For John Wesley, it was the disregarded labor mass about to be in the ferment of political and industrial revolution.

For Good Reading Every Week, Be Sure To Get METHODIST STORY PAPERS

for Intermediates, Seniors, and Older Youth

Twelve / Fifteen

FOR INTERMEDIATE BOYS AND GIRLS

Bigger and better than ever . . . the sparkling new *Twelve/Fifteen* is the story paper for ALL Intermediates—replacing both *Boys Today* and *Girls Today*. This colorful illustrated weekly is designed for spiritual enrichment through home reading, leading boys and girls to use their leisure time constructively, to form Christian attitudes, to learn about themselves and their world, and to appreciate their church and its work. *Twelve/Fifteen* presents the best fiction, picture-stories, timely articles, puzzles and games, activities, guidance for Bible reading, and personal devotions. *Twelve/Fifteen* is an influence for good 52 weeks of the year . . . entertaining and guiding boys and girls, influencing their personality through good reading, and providing a wealth of resources for church-school groups . . . per quarter, 30¢ annual subscription to home address, \$1.50



Classmate

FOR SENIORS AND OLDER YOUTH

Here is the kind of reading young people really want . . . interesting, stimulating, informative, and matched by few secular magazines in variety. Each issue of *Classmate* contains one complete short story or more, a chapter of an outstanding serial, poems, cartoons, several articles and frequent picture-stories plus the regular departmental features.

Classmate's timely and authoritative articles cover literature, art, science, biography, human relations, national and world affairs, history, social problems, and dozens of interesting subjects presented by well-known writers. Sixteen pages weekly, profusely illustrated with photographs and drawings by many of the most distinguished artists. A copy is needed for each student 15 to 23 and for each worker . . . per quarter, 30¢ annual subscription to home address, \$1.50



Write to the House serving you for free sample copies of the Methodist Story Papers for youth. Also *PICTURES AND STORIES* for primary children and *TRAILS FOR JUNIORS* for junior grades.

The Methodist Publishing House



Please order from House serving you

Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Father of All Men

We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with His Church. We need increasingly to realize that the separate histories of our churches find their full meaning only if seen in the perspective of God's dealings with His *whole* people. . . .

—From the *Message to the Churches* from the Faith and Order Conference in Lund, Sweden, August 1952.

Courtesy Ecumenical Press Service